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NEW OUTLOOK

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SOCIAL
WELFARE
DUCATION
SCIENCE
HILOSOPHY
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T & BOOKS
HEALTH
CURRENT
AFFAIRS

Digest
of ideas and ideals

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

EDITORS

Hyman Lischner, M. D. Albert Croissant

ASSOCIATE EDITORS

Kay Arnoll J. Frank Burke John Anson Ford
Robert E. G. Harris Chet Huntley Alvin B. Kuhn, Ph. D.
F. R. Lischner, M. D. Charles Mackintosh Dan L. Thrapp
Ellen Watumull Ernest Wood

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

JULY-AUGUST, 1957

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

MEN ARE QUALIFIED for civil liberty in exact p portion to their disposition to put chains upon their o appetites; in proportion as their love of justice is abo their rapacity; in proportion as their soundness a sobriety of understanding is above their vanity a presumption; in proportion as they are more dispos to listen to the counsels of the wise and good, in p ference to the flattery of knaves. Society cannot ex unless a controlling power upon the will and appet is placed somewhere; and the less of it there is with the more there must be of it without. It is ordained the eternal constitution of things, that men of intemp ate habits cannot be free. Their passions forge th fetters. —Edward Raymond Burke

THE SPIRIT OF LIBERTY is not, as multitudes i agine, a jealousy of our own particular rights, bu respect for the rights of others, and an unwillingn that any one, whether high or low should be wron or trampled under foot. —William Ellery Channing

Lay Me Down And Die

Ford Lewis

Minister of the First Unitarian Church, Stockton, Calif.

IY MOTHER, DRUNK OR SOBER

On the first day of autumn, in the ear of 1776, a twenty-one year old aptain in the Revolutionary army vas executed in New York by the 3ritish for spying. This was Nathan Hale, whose last words before being ıanged became a slogan familiar to very American: "I only regret that have but one life to lose for my ountry."

These words represent a combinaion of intense loyalty and daring hat still stirs the imagination after he passage of the years. Many a chool-boy, trying to imagine himelf standing on the scaffold, has felt nore terror and dread than patriotsm, and has marveled that Nathan Hale could be so brave and so vocaly patriotic to the end.

Students of psychology and history vill recognize in Hale's behavior a emarkably courageous but not unısual reaction in the circumstances. Condemned persons, especially perons required to die in some honorale cause, frequently find it possible o die with dignity. Especially is it rue in time of war, when personal ınd national honor are at stake. During every national emergency, there is a resurgence of national feeling which expresses itself in terms of what normally would be considered exaggerated loyalty to country.

When in 1797 the representatives of the French Directorate, with the crafty Talleyrand as its foreign minister, tried to bribe American diplomats who were negotiating for a treaty with France, one of the French agents said, "Gentlemen, you do not speak to the point. It is money; it is expected that you will offer money." C. C. Pinckney, one of the American envoys who was a little deaf, was unwilling to believe his ears, and at length replied, "No, no; not a sixpence." Pinckney's refusal to consider a bribe was liberally translated by Robert Goodloe Harper in a toast which became another slogan for American patriotism: "Millions for defence but not a cent for tribute."

Another toast, made by the American naval commander Stephen Decatur in 1816, shows how patriotic loyalty can merge into uncritical chauvinism during a national crisis: "Our country! in her intercourse

with foreign nations may she always be in the right; but our country, right or wrong!" Parenthetically, Gilbert K. Chesterton once wrote in this connection that "'My country, right or wrong,' is a thing no patriot would think of saying except in a desperate case. It is like saying, 'My mother, drunk or sober'."

DIFFERENCE BETWEEN PATRIOTISM AND NATIONALISM

No citizen does his country any good by encouraging and supporting it in a wrong endeavor, certainly not in a democracy where just government rests on the informed determination of the people to have the government practice justice. We have to make distinction between love of one's country, understandable and justifiable pride of birth, native soil and culture on the one hand and undiscriminating, undisciplined nationalism on the other. Every normal person who has enjoyed the benefits of freedom and opportunity, free from arbitrary control by his government, has strong emotional ties to the country of his birth or adoption. The man is rare,

> . . . with soul so dead,
> who never to himself hath said,
> This is my own, my native land!

On the other hand, all too many mistake the foolish flag waving and Fourth-of-July "bombastics" that so often pass for patriotism as the real and valid ideal itself. John Burroughs had this distinction in mind when h wrote on the fourth of July, 185 "That which distinguishes this da from all others is that then both or tors and artillerymen shoot blan cartridges." The American caricatu ist, Kin Hubbard, understood th difference when he opined, "It seem like the less a statesman amounts t the more he loves the flag."

Many Americans have nev learned the difference or, to put another way, many have nev grasped what is involved in love country except in its most simp and obvious meaning. To such pe sons, any adverse criticism of th country is likely to be interpreted hostile and dangerous. In discu sions of governmental policies, it considered a devastating thrust logic to advise anyone who is n entirely satisfied with things as th are to leave the country and li under some other government mo to his liking. Also found accompan ing this kind of thinking is the a sumption, not only that everythi American is good, but that everythi good is "American." Thus, freedo is an "American" tradition, demo racy an "American" institution, tec nological ingenuity an "America characteristic.

THE RECORD IN KOREA

Newcomers to America often co ment on a kind of super-patriotis

iat seems to be reflected in many of ir newspapers, our public discus- ions and even in informal conversa- on. The opinion of many has been epeatedly confirmed since World Var II that America is the greatest ation in the world—that is, the rongest and richest. My own opin- n is that this estimate of America isses its real greatness, which does ot rest on wealth and power, but on s ideals of freedom, justice and rotherhood. Too many of our citi- ens, I am afraid, would prefer to ike the cash and let the credit go. case study of Korean War prison- rs demonstrates this point.

According to a report of the ermanent Subcommittee on Investi- ations of the Senate Committee on overnment Operations, under the hairmanship of Senator John L. IcClellan of Arkansas, 7190 Ameri- an troops were captured by the ommunists during the Korean War. f this number, only 4428 (61%) ere repatriated to the United States. hirty-eight percent died in POW amps or were murdered. A few re- ained in China at the time of the eport. Now, the shocking thing bout these figures is not that so any were murdered, but that so any died needlessly, almost from ss of will to live.

IS LIFE WORTH LIVING?

Certain atrocities were committed, it is true, and certain articles of the Geneva Convention were violated. Prisoners were shackled, exposed to the insults of local civilian residents, placed in solitary confinement and mistreated physically as well as mentally. But in the vast majority of cases, "brainwashing," so-called, did not involve cruelty or torture. The Senate Subcommittee report makes it clear that brainwashing is not "a mysterious and irresistible type of treatment based on certain psychological knowledge possessed by the Communist countries." It is not the third degree. No Oriental magic is involved, no terrors and tortures calculated to destroy the mind and will.

Brainwashing, according to Maj. William E. Mayer, army psychiatrist who interviewed nearly 1000 U. S. soldiers who were captured in Korea, involves first, a carefully-thought-out educational process and, second, "an intensive psychiatric management or treatment regime—although this latter is applied in a different direction than we are accustomed to. Psychiatric treatment is employed by us to cure emotionally unsettled people. But the Communists use it in an attempt to foster and increase anxiety." (Quoted in *U.S. News and World Report,* Feb. 24, 1956, p. 57).

HOW BRAINWASHING WORKS

Most important in the scheme was the concept of isolation. Not physical

isolation so much as moral and emotional isolation. All kinds of intergroup leadership were discouraged. Officers were separated from enlisted men. Individuals were divided from one another by means of an informer system. In the early stages, the Communists made sure that no one was made to suffer as a result of the informing in order to encourage it. For example, if a soldier took something belonging to someone else, the Communists did not punish him for it, they merely pointed out that what he had done was an offense against "the people," the rest of the prisoners.

Toward the end of the war, there was at least one informer in every squad of prisoners. Since no one could be sure who his friends were, everyone tended to withdraw from everyone else. This made the average man more susceptible to propaganda. There was a substantial loss of confidence, among the prisoners, in the American business and political system. Confusion and doubt concerning American values became very general. About one third of the prisoners, by the Communists' own definition, were Communist sympathizers or collaborators—or both—during their stay in a prison camp (*Ibid.*, *p.* 56).

An important part of the brainwashing process is the technique of "self-criticism." Like informing and other brainwashing practices, this has been used in Communist countries fo a long time. It was not invented fo American soldiers, but it was use effectively among them. Prisone were required to evaluate their ow conduct in public, reciting the weaknesses and failures and mak apologies for them. This aroused i creased feelings of guilt among the and further isolated them from the fellow captives and made them the more ripe for collaboration. Th helps to explain the "dog eat dog attitude many of the prisoners d veloped.

If a man got sick, the chanc were very good that his fello soldiers would abandon him, part because they felt he would probab die anyway and partly because th were too busy taking care of the selves to bother with anyone else. first glance, it might seem that t reason 38% of the American POW died, as compared with 2% of t Communist prisoners in United N tions hands, was that we took bet care of our captives than they di Undoubtedly, we did, but this is n the main reason at all. Major May reported that "several hundred" Tu ish soldiers were held under con tions approximately identical to t conditions our soldiers had to endu and they survived almost to a ma His conclusion is that the contin ance among them of a strict syste

military organization and discipline was the only possible explanation of their ability to survive.

Thus, when a man became ill, a detail of soldiers was assigned to care for that man and ensure his recovery by any means possible. They often bathed, spoon-fed and cared for their sick and wounded with a tremendous degree of devotion.

Two brothers of mine were junior officers in Korea. One of them was in the disastrous Yalu River campaign. In retreat, the American's were harrassed on all sides, night and day. Life hung by a very tenuous thread from hour to hour. It was obvious in the army, long before the psychiatrists conducted their investigation, that the will to continue living, or the lack of it, often made the difference between life and death. In the long forced marches to the sea, many chose voluntary surrender and even suicide in preference to going on. Later, in the POW camps, it was the same story, according to the findings of Dr. Mayer.

All too often, the prisoner lost even his will to live. He would crawl off in a corner, refuse to eat, and—without having any disease whatever—simply die. **(Ibid., p. 57).**

How shall we account for the difference in this spirit and the spirit of Nathan Hale? We must look for an answer in the realm of values. The men of 1776 knew what they were fighting for. We seem to have forgotten just what the issues were at that time and, more tragically, to have developed no clear conception of the values that are at stake today. Our vulnerability is psychological more than physical or material. Ours is a weakness of spirit, which is the logical result of bewilderment and confusion concerning our greatest potential strength, our ethics and ideals.

To be a free man, one must be a man in the fullest sense, and this requires the recognition and acceptance of responsibility—responsibility for one's own development and responsibility toward the group. Any man who does not qualify on both these points is not free. He is neither free nor unfree, he is merely vegetating, hanging in the living death of suspended animation, occupying time and space but doing nothing with it.

American values are universal values. We have inherited them from ancient times and alien lands, but they are ours, for we have added to them a regional richness without which they would be the less. And we share them with men of good will everywhere. Personal integrity, loyalty to the best, fidelity to higher values than immediate welfare and personal gain—these are our most precious coin. Where we have failed —and I stress that it is we who have failed our soldiers, not they who have failed us—is in neglecting to educate our people, neglecting to make clear

what this democracy is, what rights it guarantees, what its achievements are and wherein it has failed.

At frequent intervals, various national figures raise the alarm concerning our failure to turn out enough scientists, engineers and technicians to compete with Russia and preserve the free world secure. Maybe this is so, although refugees from Hungary insist that Russia's mechanical prowess and advantage is greatly overrated. In any case, the world will not be saved by technicians. It will be saved, if it is to be saved at all, by a mature appreciation of the profound human values embodied in the democratic process and by a willing assumption of the responsibilities that this implies.

STRENGTH IN TRUTH

The Communists' candid evaluation of our soldiers makes us wince because it is so nearly true. They believed, on the basis of the Korean experience, that the average American soldier was

> . . . poorly informed to an extreme degree about his own country, his own economic and political system; was even more poorly informed about the politics, economics and social problems of other countries; was an individual who based his sense of security and often superiority on transient, materialistic values, and was a man who, if deprived of material sources of support, would prove to be insecure, easily manipulated and controlled, lacking in real loyalties and convictions **(Ibid.)**

The fact that not all America servicemen were so ill informed, ar that all too many of the civilians home fell into the same gray med ocrity, is no comfort. Apparent there was no correlation between man's I.Q. and his tendency to d fect, but there was a distinct tie- between educational level and c laboration. They found it easier influence the poorly educated, n because of any intrinsic superiorit but because an educated person w more likely to know what he w fighting for and more able to dete exaggeration and falsehood in t propaganda.

Our strength as a nation, and individuals, lies in knowing the tru about ourselves and about the re of the world as well. Thus, self-a pointed censors do a disservice the ideals they profess to upho when they insist on removing all re erences to Communism from scho and library books. Let the truth known. It is the best defense agai all efforts to warp and distort fr minds. Without the truth—includi the sometimes unpleasant truth abo ourselves or favorable facts abo Communism—we are at the mercy every manipulator of the mind wh comes along. In this case, we are d feated before we begin.

The Senate Subcommittee on I vestigations recommended, at t

ose of its study, "That schools and lleges of the United States should quire the study of United States istory, in order to enable the youth this country to understand the inciples on which this country was unded and has existed." It pointed t further that a responsibility nich cannot be delegated rests on e parents, churches and schools of e country. After an exhaustive ychiatric study among 1000 returning prisoners, Major Mayer reached an identical conclusion.

But, with it all, let us not lose faith. Let us understand that this American heritage, which is a shared heritage, is still man's last best hope. Let us remember that this noble embodiment of ideals for which so many have given "the last full measure of devotion," is worthy of all we can give it or give up for it.

Oh yes, I know the faults and the other side;
The lyncher's rope, the bought justice, the wasted land,
The scale on the leaf, the borers in the corn,
The finks with their clubs, the gray sky of relief,
All the long shame of our hearts and the long disunion.
I am merely remarking—as a country we try.
As a country, I think we try.

—**Stephen Vincent Benet, "Nightmare at Noon"**

ALL PROGRESS is made by men of faith who believe in what is right, and even more important, actually do the right in their private affairs. You cannot add to the peace and good will of the world if you fail to create an atmosphere of harmony and love right where you live and work.

—Thomas Dreier

Editorial Echoes

LINKING TWO WORLDS

COMPASS POINTS divide very conveniently into two pairs—North and South and East and West. In international nomenclature, however, the former pair connote little more than climatic opposites. East and West, on the other hand, have come to represent the two opposing poles of civilization.

Old and New, Orient and Occident, Eastern and Western . . . whatever the terms . . . one and all they represent two worlds which have endured side by side since the dawn of history. Curiously enough, the advances of civilization have served to link these two hemispheres in every respect without correcting their mutual misunderstandings.

"We don't understand you," declares one side.

"You don't even try," is the reply.

It is precisely for this reason that UNESCO will devote a sizeable portion of its budget for years to come to the promotion of "the mutual appreciation of Eastern and Western cultural values."

Unanimous agreement on th critical need was professed by state men, educators and scholars who a tended the meeting of the Adviso Committee on this phase of UNESC activity in Paris recently.

"Lack of comprehension," accor ing to K. M. Panikkar, Indian Am bassador to France, has resulted fro these unalterable differences betwe the East and West:

1. Western or European civilizati has a Christian background wh the major Asian countries draw the inspiration from other religions Islam, Hinduism, Buddhism.

2. Europe has for long interpret history generally as a permane fight between despotism, reaction a barbarism, on the one hand; liber and the spirit of free inquiry a scientific method, on the other. T East standing, naturally, for t former, and the West, always rea to assume the "white man's burde for the latter.

Similarly, said the Ambassad the Eastern nations have been no fa

to Europe and America in their
tright accusations of greed and
aterialism.

Dr. Tamon Maeda, Chairman of
e Japanese National Commission
r UNESCO who recently visited
ashington, pointed out that today
untries are not only anxious to be
tter understood and appreciated,
t even more concerned to make the
fort of understanding and appreci-
ing countries which they previously
isunderstood and misjudged.

UNESCO will devote its energies
this "major project"—through its
epartments in education, social sci-
nce, natural science, cultural affairs
and mass communications—to the day when no country and no people will remain indifferent to the hopes, the aspirations, the problems, of its neighbors. Countries which still glory in their isolation are already rare. The world has shrunk to dimensions too small to allow a line on a map to divide it into two hemispheres alien to each other. As one observer noted: "When we come to understand the values inherent in each culture, when we simply learn to accept them for what they are, we shall discover we have crossed the psychological barrier dividing East from West without even being aware of it."

—*UNESCO Newsletter*

A SCIENTIFIC ENVIRONMENT

NLESS AMERICAN science is
igorous and creative, our industrial
chnology cannot flourish. And with-
ut superior technology, the nation's
conomic health, as well as its securi-
, will suffer. It is, therefore, fair
o say that the safety and welfare of
ne nation largely depend upon our
naintaining a benign environment
or scientific activity. However, there
re three roadblocks to scientific ad-
ance. . . .

The first is an overemphasis on the
umbers game—the notion that scien-
fic strength can be augmented sim-
ly by multiplying the number of
cientists. . . . We must concentrate more on the quality of our own science and technology and less on engaging in a mere numbers race. . . .

A second roadblock to the maintenance of a flourishing science and technology is too great a preoccupation with short-term objectives. . . . We must protect and extend our basic research as the seedbed of new advances. . . . The responsibility to do this rests not only upon our basic research institutions; it rests also upon industry and government to share in the maintenance of a vigorous program of basic research. This is far more than a matter of benevolent support of something good; it is a

matter of survival and of enlightened self-interest.

A third roadblock is the growing popular misconception that science is wholly materialistic, anti-humanistic and destructive in its interests and effects. . . . In the face of the practical responsibilities which rest with science for our security and our material welfare, it is all too easy for people to become convinced that sc ence is inimical to the spiritual enc of life. In reality, it is one of Man most powerful and noble means fo seeking truth and for augmentin his dignity by augmenting his unde standing. —*James R. Killia* President Massachusetts Institute Technology.*

*Institute of Economic Affairs, N York University, 1956

SCIENTIST VS. HUMANIST—Need For Communication

THE GREATEST difficulty which stands in the way of a meeting of the minds of the scientist and non-scientist is the difficulty of communication. . . . The mature scientist if he has any taste in these directions can listen with pleasure to the philosopher, the historian, the literary man, or even to the art critic. There is little difficulty from that side because the scientist has been educated in our general culture and lives in it on a day-to-day basis. . . .

Unfortunately this channel of communications is often a one-way street. The non-scientist cannot listen to the scientists with pleasure and understanding. Despite its universal outlook and its unifying principle, its splendid tradition, science seems to be no longer communicable to the great majority of educated laymen. They simply do not possess the background of the science of today and the intellectual tools necessary f them to understand what effects sc ence will have on them and on th world. . . .

It seems to me something could done even now with the faculty mer bers of the colleges and the univers ties. Wisdom can achieve a hybr vigor by crossing the scientist a the humanist through a more e tensive and intensive interacti within the faculty. Why should n the professor of physics be expect to refresh himself every seven yea like a Sabbatical by taking a cour in aesthetics or comparative liter ture or in the Greek drama. Wh shouldn't . . . the professor of a cient history take a course in mode physics and become acquainted wi the profound thoughts underlyi relativity and quantum mechanics. .

The scientists must learn to tea science in the spirit of wisdom, a

n the light of history of human nought and human effort, rather nan as the geography of a universe ninhabited by mankind. Our colleagues in the non-scientific faculties nust understand that if their teachngs ignore the great scientific tradition and its accomplishments, however eloquent and elegant their words. they will lose meaning for this generation and be barren of fruit. Only with a united effort of science and the humanities can we hope to succeed in discovering a community of thought. —*I. I. Rabi*, Professor Columbia University.*

*Gadfly, The Great Books Foundation, April, 1956

NEGOTIATE OR PERISH

A THOUGHT-provoking address was given by Brigadier-General (Retired) Hugh B. Hester at the recent meeting of *Democracy Unlimited* at Philadelphia, Pennsylvania.

"We must find a way out of this vicious circle where we believe 'we can't have disarmament until we stop hating each other and we can't stop hating each other until we disarm'," declared General Hester. As a first and very important step he called for a resumption of summit meetings at least annually with special meetings at critical times.

JUNGLE LAW OPERATIVE

"We have made great progress in the physical sciences but we've lagged far behind in the social sciences. If we didn't have a code, courts and 'cops' we'd have jungle law operating in the world.

"I've asked many historians if they know of any unrestricted great power armaments race, where the representatives of the competing powers were unwilling to sit down periodically to try to alleviate differences, that has not ended in war. I have yet to learn of any. Organizations such as yours and others concerned with peace should work for at least annual summit meetings.

"So far as foreign policy is concerned we have a 'one-party' system as much as Russia has. We have not had a real major foreign policy debate for years."

Without impugning the sincerity of government leaders, General Hester cited "The Great Myth" that the United States can expect Russia to do what we want from our "position of strength." "If Russia could not be forced to give up when 15 million of her people were killed during World War II and her farms and factories destroyed in the same proportion to all of ours east of the Mississippi, how can she be expected to do

so now?" He stressed that ultimately we must negotiate or face annihilation in a hydrogen war.

In speaking of alleged forced labor in China, the General said, "It is probably true that forced laborers in large numbers are employed in the program of rapid industrialization. From their point of view this is at least as necessary and defensible as compulsory military service in the United States, and for the same reason—national security. For a non-industrial nation, in a jungle world, compulsory labor service is even more important than compulsory military service in an industrialized one. A non-industrialized nation must borrow the money needed for industrialization or industrialize by the blood, sweat and tears of the people."

Quoting Senator Hubert Humphrey's Senate Disarmament Sub-committee's report, General Hester pointed out:

"1. Almost 65% of the Federal Budget is for *current* military expenditures. This does not include pensions, interest on the national debt, etc.

"2. The total cost of the United Nations is only 8c per capita and all related activities an additional 31c per person in the U.S. While defense costs more than 650 times the cost of the UN and all related UN activities, our annual defense budget would pay the actual U.S. share of the cost the UN for 3000 years.

"3. Less than a million dollars spent on all U.S. disarmament activities, whereas 56,000 times as much spent annually on U.S. armaments

"4. Approximately 83% of all fo eign aid is military in nature.

"5. The annual world armame expenditures of approximately 1 billion dollars equals or exceeds t total income of all the underdevelop countries of the world.

"6. Approximately 1 out of 8 e ployed Americans is working direct in defense work.

"7. Only 100 corporations receiv approximately 65% of all contra awarded during the Korean war.

"8. Approximately 94% of all d fense contracts are awarded witho competition.

"9. According to Secretary Quarl approximately 50% of all the r search capacity of the U.S. is dire ed towards defense.

"10. Approximately 50% of t Federal Works program is devot to military purposes.

"11. Personal and real proper holdings of the defense agencies to approximately 135 billion dollars.

"12. U.S. military agencies cont approximately 2 million acres abroa and U.S. military installations broad number about 1000."

—*Peace Acti*

The Sense Of Proportion

Gertrude W. Van Pelt

THERE ARE CERTAIN faculties of perception which belong, not as sometimes assumed to artificial or temporary conventions, but to the eternal order of things; which are indeed one of the many aspects of Truth.

Such is the sense of proportion. Its absence brings to pass an endless series of unhappy blunders. Its possession, habitually conformed to, insures a firm and easy passage through the most trying circumstances. For proportion is a fundamental principle in the cosmos.

Pythagoras restated, in relatively modern times, the fact that the universe rests on number, which implies that everything has its proper place and proper value. Common sense and intuition confirm this, for without it there would be no natural sequences, hence disorder and chaos. The conflicting elements would have destroyed each other long ago; yet we are all here to testify to the reign of reason. And it must follow that everywhere and in every possible condition or position in life: in great and small; in the worlds of spirit, mind or matter; all is related to all in the exquisite precision of mathematical accuracy.

As a general proposition most people would agree to this, but what follows from it as a guide to practical everyday living is not so commonly recognized.

An artist, of course, must understand the law of proportion, must feel it as well as know it. Musicians must master it in intricacies of harmony with which they have to deal. Architects must know it or their structures would crumble, and they must feel it or their creations would be hideous.

All this is quite plain, but when we pass into the moral and spiritual worlds, the general proposition assented to by society at large is quite apt to be lost sight of.

Here one of the elements enters the picture in rather a different way, namely, the man himself who is viewing it. He becomes an integral part of it. In considering purely objective phenomena, in creating works of art, in studying ways and means of physical existence, detatchment is more or less easy.

The personal equation, though always present, is not so overmastering. But when it becomes necessary to stand back of one's personality; to retreat within and study the law of proportion from that angle, there are very many who think of it. And those who do, and realize the necessity for it, find it difficult to stay there long enough to get a clear idea. Yet just this capacity is what marks the Great Artist—one who has learned the art of living.

Fortunately, the human family contains a goodly number who are struggling to enter that order of artists, but how many sketches they spoil!

One of them, perchance, finds himself in a company of distinguished guests and fails to resist the impulse to monopolize the conversation; to keep himself in the foreground under one pretext or another. Or he may be one of those who never really by nature listen with joy to the praise of others, and rarely withstand the impulse to antagonize such tributes with remarks tending to belittle those to whom they have been paid. He may be ashamed afterwards, but then it is too late. There seems to be a subconscious impression in the mental strata of such an unfortunate that there is not enough room in the picture for himself and others.

Another may have seemingly triumphed over many of these meaner tendencies and gathered to himsel a fairy array of virtues, but alas pride over the glory which he migh have radiated has quite tarnished i and left him instead an unlovely ob ject of blemishes.

Some seem to be greatly disturbe at the lack of virtues in other and express their admiration fo proper conduct by indicating how fa their neighbors fall short. If but th surface of their minds are scratched out come the shafts of criticism. Bu let the weapon be turned upon ther and at once the sparks begin to fly.

All these are hints of some of th many evidences of the lack of th sense of proportion, which lack, un fortunately, all have the opportunit of witnessing daily.

They are all due to the exagge ated relative importance which i greater or less degree most peopl place upon themselves. This, bein contrary to the facts of nature, na urally brings about a distorted view Carried to its limit, and held there it produces a form of insanity. Ver far from beautiful it is, we will a agree, to be sure, and much to b condemned. And yet, let those wh are absolutely free from a touch o this disease cast the stone at the neighbors!

In a little book which records th teaching of the ancients, can be foun these lines:

It is said that every grain of sand
he ocean bed, does, in its turn, get
hed up on to the shore and lie for
ioment in the sunshine. So with
han beings, they are driven hither
thither by a great force, and each,
iis turn, finds the sunrays on him.
en a man is able to regard his own
as part of a whole like this, he will
longer struggle in order to obtain
thing for himself. This is the sur-
der of personal rights."

Having reached this level, the
se of proportion would certainly
attained. The artist in living could
e us a picture satisfying every
ving of the soul. What must be
glory of true vision! The bliss of
ing upon Truth in her naked beau-

And yet, a feeling of injustice
he; belief that one's rights have
n infringed; an overt or implied
ult; a fit of jealousy or what not,
, and in fact often does, furnish
occasion for such an apparently
ssive structure that it fills most
the foreground.

And the would-be artist, instead
trying, on second thought, to test
solidity and carve it into smaller
portions, actually reinforces it. He
likely to send his mind out in
rch of arguments to strengthen it.
will dig into the past for proofs
t this creation of his was really
work of others, definitely planned
his humiliation or disturbance.
will cling to it as if it were a
ng of beauty, and brood over it
until it grows into proportions yet more enormous. The more miserable it makes him, the more he nourishes it, until it occupies the whole foreground and forms for him, temporarily, the whole picture. Then it amounts to an obsession. He would like to see something else, but cannot. He tries to call up to his mind objects which are more pleasing, but they are quickly dissolved in the shadow of the monster that he has created and nurtured. It becomes his master, more terrible than any of his previous antagonists, fancied or real.

The beautiful picture he had seen perhaps only a week before, palpitating with life, glowing in sunlight, crowded with golden opportunities: all its parts harmoniously blended by the magic of love: in which the hearts of the world revealed their bloom: a picture which not only stirred him to noble service, but one in which his soul could bathe in peace: where is it now? asks the victim, entangled in a mass of evil forces, a prey to jealousy, suspicion, distrust. Where is that picture which vanished through an absolute loss of the sense of proportion, and how again is it to be found?

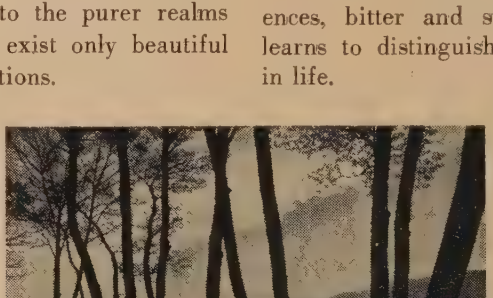
The little book above quoted, gives the answer:

"Live neither in the present nor the future, but in the eternal. This giant weed (of evil) cannot flower there: this blot upon existence is wiped out

by the very atmosphere of eternal thought."

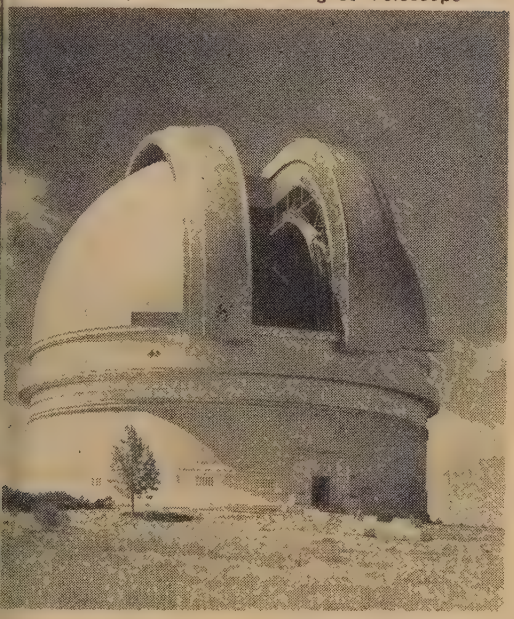
Recall the essentials; the basic facts of life. Consider the vastness of the universe. Evoke the perspective of time and the service of that divine alchemy which dissolves illusion. By the action of the Spiritual Will, reverse the polarity of the mind, so that it will rise out of the murky atmosphere of hell into the purer realms of space, where exist only beautiful and true proportions.

Man is the master-magician, are taught. He waves his wand, a behold! he rises from Hades to Fai land. He is the maker of his o destiny. He weaves the net wh binds him. He produces the vap which blind him. Into the crucible his life he mixes potencies of hea or disease. He explores the infinit of space and creates his own attr tions. And out of his many exp ences, bitter and sweet, finally learns to distinguish the real val in life.



THE GROSS MATERIAL FACTS of the world are ready at hand for use in giving mode to the truths drawn from the well of being; and literature and art and history and philosophy and science are the crafts that shape the disembodied truth and make it concrete. Anyone who has the temerity to speak of "truth" usually finds that he is performing verbal dances around the WORD truth, rather than letting truth perform for itself. The truth is as hard to talk about as it is to tell, though it is not, I think, so hard to find as people say, nor so ready with a dusty answer. If there is one thing certain, the truth will not be caught ONCE AND FOR ALL in a net of words alone, nor does it like to be imprisoned in a theory; it is much too fond of its liberty. —Weller Embler

Palomar, The World's Largest Telescope



For A Clearer View

John Anson Ford

Chairman of the Board of Supervisors, County of Los Angeles

HAVE CHOSEN for my theme the mes of two famous California ountains—"Wilson and Palomar." lifornians, perhaps especially Cali-rnians by adoption like myself, ve a weakness for talking about ir state. One well worn story even clares that a Californian while at-ding a funeral in New England k advantage of the tardy arrival the officiating clergyman and pped forward to volunteer " a few rds about California."

But today I am not speaking in that vein. Rather, with sincere gratitude for what the Middle West and, particularly Beloit, has done for me. Here our vision was made a little more clear; here my two brothers, one a practicing physician in Detroit and one a retired teacher in Los Angeles, were students; here my sister-in-law and two brothers-in-law have studied, and a charming niece has graduated; here a brown-eyed classmate and I developed

a personal affinity that has lasted through this very short half-century. Here we two received preparation in economics, art, literature, history, etc. that led to ten happy adventures in foreign lands and around the world. More important, here in this beloved college we two began the intimate journey of adult life, through dark valleys, across verdant plains and along sunny plateaus. No words of mine can express our debt to alma mater, nor my debt to my brown-eyed classmate for all she has done for me, our home and our family.

But Mt. Wilson and Palomar Mountain illustrate a point—a condition—which it seems is deserving of consideration by all of us, particularly this graduating class of 1957.

Some of you here this afternoon will recall how the scientific world stood atiptoe when the great 100-inch telescope was erected on top of Mt. Wilson in California in 1904. With tense expectation the public awaited the revelations of the largest telescope ever constructed up to that time.

In the then clear air of Mt. Wilson man looked farther into outer space than ever before.

But soon came a disturbing miracle —disturbing to the scientists—a golden miracle to the real estate men and industrialists. The vast plain stretching from the foot of Mt. Wils forty miles to the Pacific shore h gan to blossom, not "as a rose" b with electric lights, manufacturi plants and hundreds of thousands new homes and millions of autom biles. All this, particularly the myri lights casting their beams skywar clouded and smogged the supersen tive photographic plates of the a tronomers. And the air itself beca increasingly polluted. In short, t "world was too much with" the probers of infinity. Our feverish pansion on our little planet, our la ish use of power (however much advanced our immediate needs) scured our long-range vision.

And so another telescope beca a necessity and in due time Palom Observatory came into being, hundred and fifteen miles to t southeast. Instead of a 100-inch te scope there was now a 200-inch strument—thus, again, surpassing other instruments in its field.

Palomar represents a detachm from earth-bound living, a passion determination to explore and disco more of ultimate truth. Tranquil is hardly the word, but on the top that 6,000-foot peak at Palomar th is a vibrant calm, not disturbed burgeoning cities. And the air pure. Mt. Wilson Observatory s carries on despite handicaps. Palomar is supreme.

These two observatories, one of hem buffeted and sometimes frus-ated by the very civilization that rought it into being, symbolize the eed for a clearer view of the prob-ms of our day and a clearer view of ie eternal verities. Perhaps at Com-nencement time we can afford to get way from the roar and glare of our wn civilization.

I shall never forget a terse all-in-lusive comment made by Tiffany Blake, long time chief editorial writer f the Chicago Tribune where I once erved as a cub reporter: He was ooking from the lofty Tribune tower own upon the hurrying throngs in ie streets far below. "Ford", he said, cities are fierce."

Surely a small college such as ours vith its rich century-old tradition of true science and pure faith," does ot share that fierceness. It is, and an continue to be, a place for clear nfogged appraisal—an outpost of ofty yet practical idealism, ever triving to lessen that barbaric fierce-ess that marks so much of our so-alled civilization.

But enough of generalities. Like he enthusiastic Californian at the New England funeral, perhaps I can e specific:

I vividly recall pacing the desert f Yucca Flats, Nevada, with Gover-or Earl Warren, now our esteemed Chief Justice of the United States. The air was tense with uncertainty. In that chill hour before dawn we were waiting for the first public atomic bomb demonstration. As we braced ourselves against jutting rocks the signal count before the explosion began with terrifying finality. "Five seconds", "four seconds," "three seconds," "two seconds," "one second!" In self-protection we obeyed instructions and turned our faces from the flash of unearthly brilliance. The next moment as a vast mushroom of brownish and yellowish gases ascended above the desert floor mile upon mile we gazed in speechless awe. The atomic age had come. Mankind had stepped through a portal that indeed brought him into the very presence of the Eternal.

After facing that awesome spectacle and, later, seeing personally what a bomb had done at Hiroshima in Japan, overpowering questions continue to crowd the mind: Is this the monster of all monsters or is this the greatest benevolent power of all civilized time? Who will lay bare the perverted and foggy thinking about atoms and atomic weapons as the means of bringing peace and brotherhood? Who will rise to demonstrate the validity of the ancient prophets' impassioned declaration—"not by might nor by power, but by my spirit saith the Lord of hosts." Perhaps we need a psychiatrist's

couch, say a mile long, on which isolationists and America Firsters could be laid end to end to probe their innermost motives.

Just as a crowding, expanding civilization has impaired the penetrating power of Mt. Wilson so our modern mode of living and modern objectives have too often needlessly turned happiness into countless tragedies. For an example, turn from atomic bombs to the price we pay for modern transportation. The death toll from American automobiles last year was 31,800, substantially as great as that of the Korean War. It just doesn't make sense. But we have yet to find manufacturers and law makers who will apply restrictions as to horsepower and speed and the granting of drivers' licenses and will deglamourize quick getaway, though it is known that such measures would lessen if not cure this national malady.

Another example, which I regret to say, is from California also. In the school system of Los Angeles City (representing about half the population of Los Angeles County) vandalism amounted to $106,150.91 last year.

Again: just a few days ago I stood with one of our County probation officers watching 90 boys at a probation camp. (Incidentally 10,000 boys were placed on probation [in or out of camps] in our County last year.) Finally the deputy probation officer remarked soberly, "Eighty five percent of these boys came from broken homes and," he paused thoughtfully, "I'm afraid a good share of the remaining 15 percent of these homes are broken in all but name." In one public school 40 percent of the pupils come from broken homes.

Surely here is a by-product of our modern civilization that is clouding the vision of multitudes of citizens of tomorrow. In our haste to build our cities and our fortunes and snatch the thrills of sex and glamour, we wreck our homes. It seems pretty evident that we need less of modern night clubs and night life and more of the wisdom that comes from contemplating the night-time grandeur and mystery of the stars.

And while I am in a seemingly pessimistic mood, a few words about cocktail parties. In my 23 years as an elected official for a county larger in population than 40 different states of our Union (Here is my California modesty again), I have attended hundreds of them—for visiting firemen, for the Crown Prince of Japan, for cabinet members and near-statesmen, for Haile Selassie and just plain politicians. Really, there is little that can be said in defense of this growing American tradition. Its fellowship

rtificial; its conversation is shallow, s laughter hypocritical, its humor neap and sometimes indecent. Wiser ublic officials than I deplore the act that Washington has become Cocktail City" and are concerned as o its effects on statecraft. It doesn't equire argument to make plain how uch occasions literally cloud our iew of our guiding stars, not to men- on jeopardize national security. I would like to suggest organizing a ew society—the APOOFCWOFME, ssociated Promoters of Old Fash- oned Conversation Without Old 'ashions, Martinis, Etc.

And what about our materialism? The other evening I was privileged o attend a civic banquet in honor of 1 ambassadors from 21 Republics f South and Central America. The lags of our neighboring nations were ppropriately honored; the Ambassa- lors and their charming wives were iven graceful tributes. Then an Assistant Secretary of State gave the rincipal address. And what was his heme? The content of his 25 minutes f prepared discourse was nothing nore or less than "bigger trade, more ommerce, the selling of more goods, nd more profits."

After that speech came some di- lomacy at its best, illustrative of Lat- n American tact and taste. The South American ambassador selected to re- pond to this full evening of com- mercialism declared briefly he would like to give his American audience just one short quotation, "Power without love," he said, "is futile."

Up to that time scarcely a word had been uttered regarding the international bonds of culture and brotherhood that must build mutual respect among nations and create those voluntary affiliations without which society cannot cooperate and without which wars are inevitable.

Yes, with atomic bombs, excessive commercialism, broken homes, murderous speed, senseless cocktails, our vision of the eternal verities can be clouded even as the growth and turmoil of our cities have obscured the stars above Mt. Wilson.

Will your patience permit one more example? It pertains to the phase of life with which I have been most familiar for the past quarter of a century. I refer to the inside of American politics. Here indeed are methods and practices that certainly becloud the goals and principles set for our nation by the Founding Fathers, and so ably defined by Jefferson, Lincoln, Wilson and Eisenhower.

Practically every political campaign consists of platform speeches, radio and t.v. programs, quantities of letters carrying first-class postage, loads of literature, campaign headquarters, paid workers, managers,

etc., etc. Each of these cost money, a sum often twenty times the candidate's salary—if he is elected. If these costs (which often run to hundreds of thousands and even millions of dollars) were distributed evenly and equitably over the electorate, there would be far less danger to our democratic processes. In campaigns, candidates must learn that "running scared" as the phrase is, does not mean paralyzing one's conscience.

But American campaign financing is a political cancer. I care not whether you apply my statement to a campaign for alderman, mayor, state legislator, governor, county supervisor, a senator or President. I am not laying this charge to the door of one political party more than another, though perhaps the Republicans have more wealthy business men to tap. I know how disturbed high minded leaders in both parties are by the system. But necessity too often makes them beg campaign gifts from the wealthy few or from powerful labor offices. There may, or may not, be an "understanding" between the contributor and the candidate. Still, money talks very loudly. With the greatest difficulty can a successful candidate steer his official course without regard to his campaign benefactor's special interests. This is no skin cancer on the body politic; it is deep, usually invisible and desperately dangerous, eating at the vital organs of our democratic society.

Another American problem has to do with the distributing of news, the sifting and processing of information which is a profession calling for a high degree of skill and a dedication to impartiality. Yet the purveying of news is an adjunct to circulation building, and circulation benefits the advertising department. The colossal cost of publishing modern daily papers, national magazines and maintaining wire services and national neworks—all these present aspects of "freedom of speech and press" that Thomas Jefferson and Tom Paine never dreamed of. And yet without adequate, untrammeled distribution of information a great democratic government like ours cannot live.

I have reserved for these remaining moments comments on one of Beloit's noblest sons, James A. Blaisdell, Class of '89, because in his life and philosophy we find expressed with peculiar clarity basic answers to the problems I have tried to illustrate. He passed from us but a few weeks ago in his 90th year—clear of mind and almost youthful of heart to the very last. He was a natural teacher, a profound student of religion, a true philosopher, a keen administrator, an eloquent speaker. He was, indeed, one of high education

ue architects for he gave added otency to the small college ideal, an leal implanted in his heart and soul y Beloit itself. Here he, and his holarly father before him, served ith distinction. Here he graduated nd later taught many in this audi- nce today. He implemented his ideal y establishing a group of small col- ges in Claremont, California, after ne manner of Oxford University, ngland. No one can measure the ar reach of this pioneer effort re- ulting in the galaxy of five Clare- ont colleges on adjoining campuses, omona College being the first.

It is of his deep concern for the oncept embodied in Beloit's motto— rue science and pure faith—that I ish to speak especially. Just as he eached far back into the obscure istory of the Scriptures and put heir many values into better focus, o also he studied modern trends in ociety with a scientist's mind and a rophet's heart.

Particularly was he concerned with he new age now emerging. On more han one occasion he reminded his udiences that for thousands of years wo great streams of culture have een moving across the face of the arth. Both began in the valleys of he Tigris and the Euphrates. One tream of culture moved ever east- ard, across Persia, Afghanistan, In- lia, Burma, Indonesia, China and Japan. And the other stream moved ever westward across Syria, Asia Minor, the northern shores of Africa, Greece, Rome, Spain, France, Germany, the British Isles and finally to the Americas.

At long last, he said with eloquent emphasis, these two great streams of civilization are now meeting. The Basin of the Pacific, the nations touching the Pacific, are witnessing and will witness a vast synthesis from which can emerge, in our day and generation, the beginnings of an era far surpassing the dynasties of the Orient or Egypt, the glories of Greece or Rome or the imperial achievements of Great Britain.

Each of us here, particularly the young people of this and other graduating classes, will share in this mighty mingling. And each can make or fail to make his contribution. Here indeed is an unmatched field for the follower of Beloit's motto, "Scientia vera, cum fide pura," as we pronounced it in our generation.

Science cannot concern itself alone with the mysteries of the atom and relativity. It cannot rest with capturing power from the sun, or be content even with flying space ships to the moon—important as all these achievements are. Science must also continue to demonstrate and promote the essential oneness of mankind. This means that challenging, indeed baf-

fling, problems await the social scientists, the business leader and the statesman. Better still, I should say this is a challenge for all of us.

But science alone is not enough; it is but a part of a greater reality. In a very real sense true faith—the other half of our college motto—is the reaching beyond the outer bounds of science toward complete reality.

Here we plunge immediately into the meaning of religion. Diverse as are man's many faiths, we discover that basically the areas of agreement are larger than the areas of disagreement. The concept of human brotherhood is so general as to offer a meeting ground for all. Once that is better recognized, international cooperation becomes easier of achievement. Once a majority of the nations make it an essential of their creeds, a United Nations can become a more effective saving power in a desperate world. As Lowell Thomas Jr. says, "In the love and understanding which Christ taught us lies the only hope for a peaceful world."

Dr. Blaisdell always retained his status as a Congregational clergyman, yet he deeply deplored certain Christian practices, such as excluding from adequate consideration all religious teachings not definitely in the Christian orbit. Such preeminent spiritually minded men as Gandhi, Abraham Lincoln, and Albert Schweitzer would have drawn closer to or ganized Christianity but for th churches' restrictive barriers. Basi Christianity will survive but man sects of limited vision and unde standing will pass into oblivio I need not enlarge on the weaknesse of organized Christianity, for at th heart of Christianity lie our greates truths and their noblest personifica tion in living and dying.

I draw to a close. Here then is th task for us all, but particularly fo the young men and women of toda (1) Penetrate through the fogs an mists of materialism and materialisti science; (2) wipe away the tragi narrow restrictions of, shall I say conventional religion, so that grea spiritual truths of any land and an age will be frankly recognized an applied. With this two-fold approac life's goals become clearer. Then yo can make your shop, your office your laboratory, your home a vibran center of living in the New Day. Th Orient and the Occident will experi ence an unprecedented mingling i this new day, and you young people especially, are entitled to share in i Indeed, if we as a people fail to joi in this forward surge into fields o true science and pure faith, the fat of Nineveh and Tyre may await us

Earlier in this discourse I cite some rather dark and somber illus

(Cont. on page 34)

The New Age Of Man

Excerpts from "The Condition Of Man," by *Lewis Mumford*

THE RENEWAL of life is the burden and challenge of our time. . . . The age of the machine is already over. We cannot save our complicated apparatus of scientific research unless we save man. Transformation must first take place in the minds and hearts of individual men, who have the courage to re-educate themselves to the realities of the present human situation, and, step by step, take command of it.

We can no longer believe that human improvement will follow directly from man's conquest of nature. . . . Today our minds have been so committed to the specialized, the fragmentary, and so uncommon is the habit of viewing life as a dynamic inter-related system, that we cannot, on our own premises, recognize when civilization as a whole is in danger.

Wholly engrossed in the fabrication of machines and the exploitation of nature, we have neglected the proper education of man. There is no inner relation between man's organic and personal needs, and the special institutions he has created for the expression of the power complex. . . . To alleviate his boredom, modern man has invented an extravagantly complicated outer life.

ALTERNATIVES

We can (1) follow the downward cycle of disintegration, (2) achieve a brief reprieve through fixation and totalitarianism, or (3) travel the road of renewal.

For this last, each one must dedicate himself, at whatever cost, to transforming himself and his groups so that peace, cooperation, love and brotherhood result throughout the planet. Each must achieve self-direction and propel himself toward a universal community. . . . If but one person in ten were fully awakened today, fully capable of exercising his higher centers of intelligence and morality, the fatal processes that we have set in motion could be redirected.

To foster life, to select higher forms of life, and to project further goals for life's development—this is the grand imperative. . . . Increasing selectivity and increasing self-direction are rewards of man's capacity for freedom. All his organic processes are arranged to assure the dominance of higher over lower functions,

and to make the new life more rewarding than the former.

The control of quantity has become one of the dominant moral problems of our age. . . . We enlarge, we expand, we multiply, we accelerate. But we lack the will and the means to direct new instruments in the interest of "life."

The good is that which furthers growth, integration, transcendence and renewal. An education or a general mode of life that does not lead to this falls short of man's needs. . . .

In order to keep old truths alive, we must rethink them, every year and every generation, testing them in the light of experience, altering the very terms with which we express them in order to be sure we are dealing with realities. . . . To achieve balance without retarding growth, and to promote growth without permanently upsetting balance, are the two great aims of organic education. Is it not high time that we ask ourselves what constitutes a full human being, and through what modifications in our plan of life we can create him? . . . Balance is valuable as an aid to growth; growth itself is the goal.

As we enlarge the sphere of interest and field of operations, we increase the number of shocks and stimuli that throw the personality out of balance. . . . "Nothing can hurt me," was a piece of self-deception Balance must be applied to societ before it can be fully effective in th life of the person. . . . We must b ready to subordinate each specia function to the good of the whole. . . This will mean in almost every ac tivity a decrease in productiveness . . . Faced with the life of the ordi nary machine-worker we must b ready, if necessary, to dismantle th assembly line in order to re-assembl human personality. In the interest o creating better citizens, better lover and fathers, better men, we may hav to lower the number of motor car or refrigerators; balancing that los by the higher output of men. . . .

No system of philosophy, no insti tution of religion, no social move ment has yet fully exhibited th characteristics of wholeness and au tonomy and universality that will b sufficient, when incorporated int our daily practice, to save mankin from the destructive forces now a work. . . . If Western civilizatio escapes its evil fate . . . the type o personality that will nurture it is th form and type that Albert Schweitze has embodied.

SIMPLIFY

We must use art and reason t bring about simplification. Life be longs to the free-living and mobi creatures. To restore the initiative t life and participate in its renewal w

ust develop stricter habits of evalu-
ion, rejection, choice. We must
nstantly resist every kind of auto-
atism: buy nothing merely because
is advertised; use no invention
erely because it has been put on
e market; follow no practice merely
cause it is fashionable.

PLUMB THE DEPTHS

Knowledge alone is not enough.
ve of knowledge in itself does not
tomatically produce virtue. We
ust plumb the lower depths; the
ocesses largely insulated against
ason and positive knowledge . . .
the propulsive energies in the uncon-
scious. (We must avail ourselves of
help from Loyola, Freud, Rorschach,
Korzybski, F. M. Alexander, Moreno,
etc.). The one question (today) we
fail to ask is: What is our true na-
ture? What are our own desires?
What demands would a more human
plan of life make? Too much of our
energy goes into patch work repairs
and piecemeal reforms. . . . One must
deliberately thin out one's activities
and slow down one's responses, let-
ting events sink in. . . . We need a
Great Good Place for the practice of
withdrawal.

Notice To Subscribers

With the intense heat of the season and the call of the wild affecting all of us, it is deemed wise to follow the example of other publications and combine the July and August issues of NEW OUTLOOK. This will be followed by an early September issue. No subscriber will lose since subscriptions will be prolonged a month. We also hope it will offer an opportunity for further improvement of our publication.

American Separation And Freedom

The Betrayals Of Easy-Going Tolerance

Gerald H. Kenned

THERE IS A popular contemporary idea that all separation is bad. It seems to have been accepted almost as a truism that Protestantism is a very great sinner because of its divisions.

While I am among those who regret divisions among Christian people, I think it is time we recognize the virtues of this situation. I believe it is more than merely a coincidence that democracy seems to flourish where there is a variety of religious institutions. I think if you have freedom of religion you are bound to have very many different sects and churches. It is a foolish thing when Christian people regard themselves as competitors and practice un-Christian policies in trying to take advantage of one another. I believe, however, that there are very great advantages in having different religious traditions and in receiving the stimulation that comes from other fellowships which put a certain tension on us by their aggressive commitment. I do not think the Middle Ages was nearly so good as some people picture it, and the price of or church in a society is a bigger or than most of us want to pay. I a more impressed with the strength our Protestantism in the midst of i divisions than I am with its weaknes

This suspicion of all separation e courages the idea that conformity the ultimate goal of a society. W grow suspicious of a non-conformi or of any man who marches to h own music. We move in the dire tion of a dead level philosophy the worship of the norm. We wou make of our educational system propaganda factory for a way of li which glorifies the mediocre and a tacks the exceptional. Above all, y crave uniformity of mind and spir

Orthodoxy seems to be a new id and we set it up in the temples of nation that has never known th idolatry before. The assumption that the law has finally been esta lished and that there is to be nothi added to it and no experimentati allowed. The end seems to be a s ciety that will follow self-appoint champions of national orthodoxy a

a deaf ears to men who still have pioneering spirit of their fathers.

There is a fear in the hearts of d men because of the prevalence this spirit. Instead of committing mselves to real issues, they hold k to see what the conservative nion will be. It was said of our hers that they were "worthy to se issues," but we act as if it would disastrous to have any vital ques- n raised in our community. If the ntroversy is raised in any event, n an attempt is made to smear se responsible as dangerous, un- triotic citizens. It is hardly too ch to say that the period of the eat debates in American life seems be over and in their place there s come a spirit of timidity and fear.

I understand it has been deter- ined that the average size of an nerican soldier's shoe is nine and half. The spirit I have been de- ribing would assume that the an- er to the problem of providing foot- ear for the army, is to make every oe size nine and a half, which may too small for some and too large r others. But make every man fit s feet to the standard size, or suffer e consequences. I am one of those dividuals who still believes that en wear different shoes and have fferent ideas and instead of this ing something to fear, it is a mat- r for rejoicing. The recognition of human differences of taste and opinion, with perfect freedom to debate one's convictions, is not weakness but strength.

Another thing that strikes me as characteristic of our time is a lust for unity on too low a level. We talk about unity of tolerance, which so often means nothing more nor less than refusing to take sides. There is an easy-going tolerance, characterizing so much of our life, that is a betrayal of all that has made America great. We have fallen into a trap of tolerating what we ought to hate, hoping that some miracle may change the intolerable situation without demand or risk on our part. If we are not personally involved in the matter, we convince ourselves it is better to let things drift.

We seek to find a unity on the basis of silence, as if it were better to acquiesce than to speak a word which might stir things up. It was said of Jesus that "He stirs up the people," and it has been said of every prophet who ever appeared, that he had the bad taste to speak of things which could have been kept covered. There is a kind of unity which can be attained if moral men will keep still, but it is a unity of sickness and not

Excerpts from an address by Bishop Kennedy at the ninth annual conference on church and state in Los Angeles, under the auspices of Protestants and Other Americans United.

health. I still have my heart lifted high when now and again some man, whom I least suspected, suddenly says in effect, "This is wrong and I shall no longer accept it without vigorous protest."

There is a unity based on injustice. That is what the dictator counts upon and he builds his imposing system by frightening large numbers of people to say nothing about what they know is wrong. Yet the universe, being moral, will not hold up such a system for very long and it is discovered one day soon or late that this kind of unity is conceived in sin and born in iniquity. Its days are numbered.

We have seen in our time a unity based on racial pride. The assumption is that we stand with those whose color is the same as ours and we will take out all our frustrations on the others whose colors are different. We shuddered when we saw such a philosophy accepted in Nazi Germany but we tend to make all kinds of excuses for it when we see it within the bounds of the United States of America. How can we claim that it is different here than it was there, and how can we ever believe that men held together because of their hatred of another race, can ever produce anything that will grow? This is a sterile atmosphere of death.

There is an attempt to establ unity on the basis of anti-comm nism. That is all right so far as goes, for men who are so commit to the democratic way, the comm nistic evil arouses only contempt a creates a greater love for democra Yet men have to be for somethi and not only against something, they are to find real unity.

The only true basis of unity is God, for it is essentially a spirit matter. We are together when understand our common heritage a our common destiny. There is un when we believe that all men brothers, for they all have a comm Father. Any attempt to establish u ty on any lower basis than this ways results in pressure towards c formity and is self-defeating.

Now the final thing I want to spe of is my conviction that freedom mands the separation of church a state. David Dudley Field, one America's foremost jurists, put it t way: "The greatest achievement e made in the course of human pr ress is the total and final separati of church and state." I think it ou to be made clear that those wh profound philosophy is to bre down this separation are either liberately or ignorantly attacking foundations of freedom.

Let us turn to the school and c sider what happens when it falls un

e domination of either the church the state. Let it be clearly under-ood that the state cannot educate t only provide the equipment and e materials for education. Educa-n is a matter of teachers who are devoted to their tasks and so be-ve in their profession that they come inspiring influences to draw e best out of young lives. The state s no right to say to any teacher at he has no right to private opin-n, but must fit someone else's con-ption of political orthodoxy. It has insist that a teacher shall be free, ithin certain limitations of course, it essentially free to share the best e has with young people.

Church interference is almost as ad as state interference. The church at separates its young people from her young people in America is ing more to damage the unity of e nation than the futile attack of mmunist propaganda. Professor eorge Cornish of the University of oronto points out that at least a ird of the Roman Catholic children that city attend non-sectarian pub-schools in preference to the paro-ial schools. This is not just a mat-r of Protestants versus Catholics, it a matter of Americans asking hat creates unity and what creates vision. While there are many of us ho wish there could be a place for ore spiritual emphasis in the cur-riculum of the public school, still we will take it the way it is as a necessary price to pay rather than advocate church schools in opposition to the public school system. Besides, the home and the church must accept responsibility for moral and religious training of youth.

The attacks that have been made recently on the public schools have been shameless attempts to discredit something America cannot live without. The attempts to put fear into the hearts of teachers lest they should say something that could be termed by someone as controversial, has been one of the most destructive elements in our life. We ought to honor our teachers and, regardless of our religious convictions, we ought to give to the public schools our utmost loyalty and complete support. We need the best teachers and the best is only procurable within an atmosphere of freedom in which neither the state nor the church attempts to limit or dominate.

So far as the church is concerned, we do pay a large price for freedom. When one considers all the various sects and strange ideas which are promulgated in America, one is tempted to say, "Let us be done with this!" But this is a small disadvantage compared to what happens when there is one state church which is able to make the free churches im-

potent. Churches must be free fellowships undominated by politics or social pressure.

I shall not forget my travelling in South America a year ago and the discouraging picture of countries held back for years because of clerical dominance. Here was the concept that men must grant special favors for their friends, and here was the power of a church-dominated state being used to silence other Christian fellowships. Is the contrast between these two continents merely an accident or is it perhaps that in the north there was a Reformation heritag and in the south there was not? it because North America has t separation of church and sta ground deep into its thinking and much of South America is under co trol of a church which has accept separation only when it had to, b waits patiently for the time when can be destroyed? I think the ev dence is clear enough to say th there can be no free government a no progressive government unless is completely free from the domi tion of any church.

—*The Churchm*

FOR A CLEARER VIEW
(Cont. from page 26)

trations. Of course one could be optimistic in the light of our truly amazing prosperity. But there does exist ground for sober thinking. Darkness shrouds much of the world, yet eventual progress *is* certain.

The challenge is to each of us, whether *we* will share in the new, brighter tomorrow. Above a beclouded atmosphere the searchers on Palomar are plotting the course of the stars in the heavens. Our age a generation needs an equally cle view of the eternal principles th should guide us. In the words of F Giovanni, "There is a radiance a a glory in the darkness would but see; and to see we have only look."

Yes, we have "only to look." educated men and women it is high privilege and duty, to follow t light. In the words of the famil hymn:

"Teach us to build. Upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth mock,
Th' unfailing purpose of our noblest creed;
Teach us to build, O Master. Lend us sight
To see the towers gleaming in the light."

'he New Life

T. Henry

IE EYES of men in every age have en turned longingly to some future ıe when a new life shall be enjoyed, which the sorrows, trials and disnforts of the present life shall ve place to a joy and peace and rmony that are the fullest expresns of an eternal rest. Every annt scripture records the possibility entering into such a promised ıd or time. The Golden Age of the gans, the New Jerusalem of the ebrews, the millennium of the Chrisns, the Paradise of the Mohammeds, all convey some conception of e new life.

Many readers and commentators these visions and prophesies of turity believe they are all to be alized beyond the gate of death. ence death has at times been welmed as a happy release, and the ties of life have been neglected d counted unworthy of attention. en the words of Paul—"O grave, ıere is thy victory! O death, where thy sting!"—are quoted to support is idea, in spite of the devoted life ent by the apostle himself and his equent injunction to his disciples be followers of him. The resurrecon from the dead, as still being ught in our churches, is a similar misconception of the same apostle's distinct teaching. For, in his letter to the Ephesians, he tells them they were "dead" in their trespasses and sins, but they had been "quickened" and "raised up" in the same manner as Christ was raised. "Now, therefore," he adds, "ye are no more strangers and foreigners, but fellowcitizens with the saints."

Paul's doctrine of the resurrection from the dead has nothing to do with the death of the physical body, but is wholly concerned with the widening of the consciousness and experience of the divine man—the ego—who inhabits it. It is the doctrine of the perfectibility of Man, the teaching of every Savior that the world has known. It is the Heart-Doctrine by which the little self of man's personality becomes absorbed into the higher self of man's spiritual individuality whereby "he knows even as he is known" and sees the whole purpose of the complex life in which from time to time he only enacts a little part.

Thus Paul says to the Philippians, with his characteristic humility, counting all other things but loss that he may attain to this knowledge and the power of this resurrection,

"if by any means I might attain unto the resurrection of the dead." And he adds, "Not as though I had already attained, either were already perfect." This plainly implies the possibility of such attainment before the death of the body which has, really, no place in this teaching. It also implies steadfast endeavor in the work of attaining. It is a description of the growth of the human soul into the high, free, pure and new life of the divine; the qualifying for and initiation into the "citizenship of the saints," or Holy Ones. The new life of Paul is not a thing to be easily attained. It has to be fought for as a Holy War; it has to be striven for as a great race with a single eye for the goal, and a casting away of everything that would hinder. It is of the very essence of self-sacrifice. "He that loseth his life for my sake—the sake of this noble divine manhood—shall gain it."

John Bunyan, in his "Pilgrim's Progress," realized this and portrayed it with much admixture of biblical quotation. Christian is the embodiment of the courageous individual soul awake at last to his own divine possibilities, who struggles against the cobwebs of environment which ages of neglect and indifference have gathered around, and fleeing from the City of Destruction plunges into the vast unknown. The fierce determination aroused by th new conviction urges him on, an although oppressed by doubt on ever side and almost engulfed by despon dency, he struggles through to th other shore, where he finds an elde brother, who knows something the way, ready to advise and e courage him. It is ever thus; whe the first great step from the old li to the new is taken, every prop an support is withdrawn, and the pi grim has to stand alone to discov his own innate strength and to be e lightened by the silvery star of fai which shines deep down into h heart, without which he cannot tak one single step. Where there is n heart-light, fear reigns, and the te rors of the unknown drive the unpr pared candidate back to his form idols.

In this age of materialism and a nosticism — or don't-know-ism—th the one thing needful is a firm fait The man of faith can do anythin The man who lacks faith fails miser bly at everything he attempts. Th faith of but one man in a communi is a great thing. It serves to give pu pose and point to all the energy the community, and whether know or unknown to himself or other mem bers, the influence of his faith sprea and arouses a minor faith in th hearts of others. Where two or mo are banded together in a comm

aith the power they exert is very nuch greater than the sum of their espective capabilities separately put orth.

"Faith," it is written, "is the sub-tance of things hoped for." If the hing hoped for has no foundation in act, but is merely a figment of the magination—then faith in such a hing must fade away, and the power or influence it inspires must wane. Faith is rightly described as a breast-plate, but as it wanes, the heart of nan becomes more and more vulner-able to the poisonous shafts of doubt, nd finally death ensues. Witness the faith of a Cardinal Wolsey, in his keen intellect and the subtle power he wielded over the King for his ambitious ends, and the purposes of his church. One day the King resists his intolerant will, the idol is shat-tered, the faith is gone, and we hear the wail from the disgraced prelate, "Had I but served my God as I have served my King!"

Brotherhood is a fact in Nature which is incorruptible; the desires of men that make for Brotherhood are incorruptible; the thoughts of men that work for Brotherhood are in-corruptible. The faith of men in this fact of Nature is a sure faith, the evidence of that which *is*, though it is still incompletely comprehensible by them. Now, because the desires, thoughts and faiths of the majority of men and nations are wholly selfish and unbrotherly, and because in them the man lives and has his being as in a web, they are corruptible and will fade away and must give place to other desires and thoughts—a weary round of useless effort in the darkness of ignorance!

Universal Brotherhood cries out in the world, "Awake! thou that sleep-est! Let this corruptible put on in-corruption! Arise into the new, the Divine Life!"

BIRTH IS not a beginning; death is not an end. Alas! man's knowledge reaches to the hair on a hair, but not to eternal peace. A man who knows that he is a fool is not a great fool. —Chuang-Tzu

Quotes Of The Day

Dwight D. Eisenhower: Our primary reliance is a unity among us forged on common adherence to moral principles. This reliance binds together in fellowship all those who believe in the spiritual nature of man, as the child of God.

Harry Emerson Fosdick: Young folk, like rollicking colts in a lush meadow, have preeminently the sense of freedom, but no colt ever pranced far without coming to a fence. One of the signs of dawning maturity appears when this first consciousness of liberty gives place to perception of limitations, to insight into the compelling power of necessity, to audience that often hears the magisterial words, "You must!"

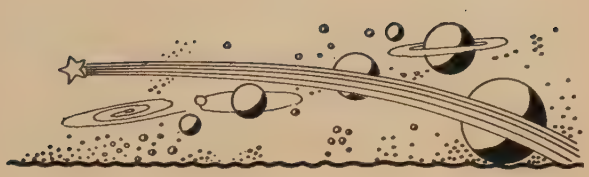
Paul G. Hoffman: If we dedicate ourselves anew to making in America a demonstration of a free, just and unafraid society at work, we can show all the world that a government of the people and by the people can do more for the people than any other kind of government on earth.

Tom Kettle: Culture is simply the hospitality of the intellect. Your mind is open to new ideas and larger views; when they enter, you know how to receive them, and to entertain, to be entertained, and take what they have to offer without allowing them to dominate you.

Albert Schweitzer: True optimism has no connection whatever with overindulgent judgments of any kind. It consists in conceiving and willing the ideal, as this is inspired by profound and self-consistent affirmation of our life and of the world.

Oveta Culp Hobby: Brotherhood doesn't come in a package. It is not a commodity to be taken down from the shelf with one hand—it is an accomplishment of soul-searching prayer and perseverence.

John Maillard: Prayer is the language of love. Different nations have different languages; love has its own language, no matter to what nation we belong.



Quotes Of The Ages

Theodore Roosevelt: Let us be true to our democratic ideals, not by the utterance of cheap platitudes, not by windy oratory, but by living in such a manner as to show that democracy can be efficient in promoting the public welfare during periods of peace, and efficient in securing national freedom in time of war.

James M. Barrie: Do not stand aloof, despising, disbelieving, but come in and help—insist on coming in and helping. Above all, we have shown a good deal of courage and your part is to add a greater courage to it. There are glorious years lying ahead of you if you choose to make them glorious.

Benjamin Franklin: Truth and sincerity have a certain distinguishing native lustre about them which cannot be perfectly counterfeited; they are like fire and flame, that cannot be painted.

La Rochefoucald: Perfect valor is to do, without a witness, all that we would do before the whole world.

Arthur Brisbane: There is something almost human and intelligent, something mysteriously knowing, in opportunity. It comes toward you so very slowly that you can't help seeing it, if you *will* see it. It creeps up like a snail, it passes you, it seems to make up its mind that you are not the person to seize opportunity, *and it is gone in a second.*

Abraham Lincoln: Every man is said to have his peculiar ambition. Whether it be true or not, I can say, for one, that I have no other so great as that of being truly esteemed of my fellow-men, by rendering myself worthy of their esteem.

Horace Mann: The Creation is a museum, all full, and crowded with wonder and beauties and glories. One door, and one only, is open, by which you can enter this magnificent temple. It is the door of Knowledge. The learned laborer, the learned peasant, or slave, is ever made welcome at this door, while the ignorant, though kings, are shut out.

VOLTAIRE:
Crusader For Liberty

Leonard Wenz

WHAT LIGHT is to the eyes—what air is to the lungs— liberty is to the soul of man. —Ingersoll

SOMEONE SAID that Voltaire, who "laughed in order to keep from hanging himself," was a combination of Aristophanes, Rabelais, Martin Luther and the Devil all rolled into one. His genius was a bundle of contradictions. He was not by temperament a lover of mankind, but there has never been a more brilliant and effective fighter for the rights of man. He despised and ridiculed the clericalists yet dedicated one of his books to the pope. He made mockery of the vanities of riches but massed a great fortune himself. He sneered at royalty and he accepted a pension from King Frederick the Great. He had no respect for the organized religion of his day and he instituted a new religion of laughter instead. A distinguished literary man, Catulle Mendes, wrote at the time, "Let there be light, said God and Voltaire was." Others would substitute the word darkness for light, and Devil for God.

Voltaire might be called the "Morning Star" of the French Revolution, so timely was his appearance in relation to that great upheaval. His standard was plain common sense and, from his fortress, he proceeded to attack the outworn traditions and beliefs existing in that day—particularly the standing of the Catholic Church. He was the greatest and most influential writer of his Age, and spent nearly all of his life after the age of twenty in exile from the city he loved because he was determined to tell the truth and uproot cruelty, injustice, and intolerance wherever it could be found. His philosophy of satire and laughter set off the trigger to a train of explosives which finally blew up the pretensions of the kings and many of the superstitions of the church. He destroyed the foundations of the Old World and prepared the foundations of the New.

Francois Marie Arouet known as Voltaire (pen name) was born in France in 1694 and died eleven years before the French Revolution. He was born with a delicate constitution

which brought him to death's door many times but he managed to live more than 83 years. He was educated at a Jesuit school but, after graduation, he severed all connections with that institution. His father tried to coerce him into law partnership with him but early in life he decided he would be a man of letters. "To be a writer is to starve," said his father but ten years later, Voltaire was a financial success beyond the dream of any poet. In drama, and in verse, in witty story and intellectual essay, he was the peer of the literary great from 1750-70.

In addition to his delicate health, he had another handicap which always kept him on the verge of trouble or in the midst of it. This was his sharp, caustic tongue. "My trade," he once remarked, "is to say what I think." Wherever Voltaire stepped, it was on someone's toes. He could reduce a man to size in a sentence. Cardinal Mazarin, he said, was "guilty of all the good he did not do." It had an immortal ring for this remark could be applicable to many politicians today. On a visit to Holland, he met Rousseau of whom he made an enemy by a sarcastic reply to Rousseau's question, "What is your opinion of my *Ode to Posterity?*" "It is a letter that will never reach its address," was the reply.

In his early years, he was twice thrown into the Bastille for castigating the corrupt powers which worked hand in glove to obstruct justice. He was several times an exile and fugitive and, as a result, during a large part of his life he was denied the privilege of living in his beloved Paris. After the third time he was thrown into the Bastille for offending Parisian noblemen, his real troubles began. Upon his release he was ordered to leave the country. He chose England for his enforced exile and remained there for three years. Within a year, he mastered all of English literature with the exception of Shakespeare. Voltaire regarded

Shakespeare as a savage, and Carlyle retaliated a century later by calling him a madman. He admired the English for their freedom of thought under the constitutional monarchy which he expressed in his work, "Letters on the English." In these letters, he advised his countrymen to establish a similar government in France. In short, he hinted that it would be a good idea to overthrow their king. " Without quite knowing it or intending it," wrote Will Durant in his "Story of Philosophy," "these letters were the first cock's crow of the Revolution." He had intended that these letters were not to be published in France but a dishonest publisher printed them without his permission. The book was burned in public and an order was sent out for his arrest. Voltaire had his fill of the Bastille so fled to the Chateau of his mistress (she was denied a divorce by the church) in Ciry where, according to an historian of the time, Voltaire gathered about him the great wits of France, entertained them with the best wine, produced for them his most amusing plays, and sent them into gales of laughter with his satirical romances. It was at Ciry where he wrote the best known of his cynical fairy tales—Candide.

In 1755, an earthquake in Lisbon claimed 30,000 lives. Many of the victims had been killed in the act of worshiping God on All Saint's Da when the churches were filled wit worshippers. Voltaire was pained an shocked at the attitude of the Churc fathers toward the catastrophe. Th Fathers of the Church saw the finge of God in the disaster. He had kille the people for their sins, they said When Voltaire saw the insult o superstition added to the injury o death and destruction, he develope a great hatred for the church whic persisted until his dying day. Afte Madame Du Chatelet's death, h bought an estate at Ferney, in Swit erland, where he began a vigorou campaign and crusade against th church. Voltaire heaped sarcasm an scorn on the priestly superstition which obscured the natural religio of reason and morality. He accuse the church, with its fanaticism, it inquisitions, its intolerance, and it wars, as an infamous blot on civil zation. Every letter he wrote to hi friends ended with these words, "Th church must be crushed." Throug his efforts, Voltaire did more tha his share in lessening the sum of re ligious intolerance in the world. H established, once and for all, th principle of non-interference in re ligious worship. He separated th church from the state and wreste the sword from the hands of th priests. Where his motto in earlie years was "to laugh and let laugh

in his maturity he changed it to the more enlightened one, "To think and let think."

People who have never read a word of Voltaire will insist that he was an atheist, but in many of his writings he acknowledged some conception of a Supreme Being. In his Philosophical Dictionary he wrote, "All our sentiments, are they not involuntary? Hearing, taste and sight are nothing by themselves; we feel in spite of ourselves; we are nothing without a Supreme Power which enacts all things." Elsewhere he declares, "You exist; therefore there is a God." He accepted what is known as Deism. The Deists believed in God and considered Nature his handiwork. They did not believe that God had given the world a special revelation in Christianity. They placed their faith in a natural religion which they believed must be worked out by the reason of man.

Voltaire was no paragon of virtue himself. Many of his devoted followers would be the last to say he was "not without sin." His whole life was a paradox. He had plenty of faults. He was quarrelsome, sarcastic, and egocentric. He made much of his wealth by methods that were not always above reproach. He lied himself out of tight places and when in danger took to his heels. Yet he had a far nobler concept of morals than many of his critics. We may judge him by what he said of Roger Bacon from another point of view, "He was gold encrusted with rust of the times in which he lived; this gold would now be quickly purified."

Toward the end of his days when he began to feel the breath of the "Grim Reaper," he wished once more to see his beloved Paris. The greeting and acclaim he received there was "one of the historic events of the century." It was on this final visit that, at the age of 83, he was initiated into the mysteries of Freemasonry in the Lodge of the Nine Sisters, April 7, 1778. He was conducted into the Lodge leaning on the arm of Benjamin Franklin, who was then ambassador from the United States to France, and an affiliated member of the Lodge. Shortly after his initiation, Voltaire, because of his poor health, begged to be excused and was permitted to return to his residence. Less than two months later, he passed away on the 30th of May, 1778. He suffered severely in his last days, but died peacefully, sending a courteous refusal to the priest who waited at the door to minister to him. Instead he left the following testament of his creed, "I die adoring God, loving my friends, not hating my enemies, and detesting superstition."

In one of his "Letters on the Eng-

lish," Voltaire extolled Isaac Newton as the greatest of men. He wrote, "For it is to him who masters our minds by the force of truth, and not to those who enslave them by violence, tha we owe our reverence." Those word hight have been used as a fitting epi taph for Voltaire himself.

"Where Is Our Promised Land?"

Donald Harringto

Minister of The Community Church of New York

IT SEEMS TO BE one of the characteristics of human striving always to be yearning and working in hope for something better which is conceived to lie on ahead, just over the horizon. With some it is a Promised Land, someday to be won and built up and cultivated as a very special homeland where one can live in the familiar ways with people like himself whom he has learned to love. With some it is a particular place or country that is especially dear, to be guarded and preserved above all others, whose future is of paramount importance, and loyalty to which lies above all other loyalties. With some it is a Paradise beyond the grave, a heavenly mountain beyond this vale of tears in which they seek all those things they have been denied here upon earth.

Where is the Promised Land of the liberals in religion? It is no particular place upon this earth, for we re gard all places as equally precious i the sight of God, each possessing it own brand of beauty. It is certainl no single country. Worship of the na tion is man's great contemporary sin He has set the nation on high, an obeys her first. For the nation, h pays a substantial part of his income For the nation he distorts the trut of life. For the nation he will, whe necessary, kill. For the nation, h may, today, unleash the war whic would destroy all life. Today's na tionalism is the most dangerous kin of idolatry. It is a sign we have for gotten the first commandment 'Thou shalt have no other gods befor me!' It will not be found in som Golden Age of the distant past no in some other worldly Paradise o a life beyond the grave, but is a ma ter to be realized in the here and nov

Our promised land is to be found ithin the human soul and it is dis-overed in every part of the earth. he Kingdom of God is within us. aradise is a potential of loving kind-ess and tender mercy which every uman being carries around within imself. It is a splendor waiting to e released, a wholeness waiting to be chieved out of partiality, a oneness ithin crying for realization. The ingdom of heaven grows among us as we love one another, and it knows no boundaries of nation, sect, class, faith or race. Thus we need not search afar, or wait for death. God's kingdom is now or never. The Promised Land lies right at hand, 'closer than breathing, nearer than hands or feet,' and it will ultimately make us one family of man in one united world community of God.

—Community News

"WHY STAND YE GAZING?"

"Do not seek for Truth afar.
Learn to find it where you are."
Yet we keep on running 'round,
Hoping Truth will soon be found,
If we strive, and search, and look,
In some lecture, class, or book;
In some sect, or in some creed,
In some tome that we may read,
Ever gazing toward the sky,
Always asking, "Why, oh why?"
"Just be still, and you shall know."
All the Great Ones tell us so.
"Cease to struggle; look within,
If contentment you would win."
Oh, how often have we heard:
"*Meditation Is The Word.*"

—Arthur Foster

Cicero lecturing at Tusculum,
a favorite summer residence of the Romans who built villas there.

The Fiber Of Friendship

Over 2,000 *years ago this great Roman statesman and writer had thoughts about human relations which we can all still apply with benefit in our daily lives. The following is an excerpt from Cicero's book "On Friendship"* (De amicitia).

FRIENDSHIP is nothing else than a complete union of feeling on all subjects, divine and human, accompanied by kindly feeling and attachment; than which, indeed, I am not aware whether, with the exception of wisdom, anything better has been bestowed on man by the immortal gods. Some men prefer riches, others good health, others influence, others again honors, many prefer even pleasures: the last, indeed, is the characteristic of beasts; while the former are fleeting and uncertain, depending not so much on our own purpose as on the fickleness of fortune. Whereas those who place the supreme good in virtue, therein do admirably; but t very virtue itself both begets a constitutes friendship; nor witho this virtue can friendship exist at

Now let us define this virtue cording to the usage of life and of common language. . . .

Who does not repose on the mut kind feeling of some friend? Wh can be more delightful than to ha one to whom you can speak on subjects just as to yourself? Wh would be the great enjoyment prosperity if you had not one to joice in it equally with yourself? A adversity would indeed be difficult endure without someone who wo

ear it even with greater regret than ourself. In short, all other objects at are sought after are severally ited to be courted; honors, that you ay be extolled; pleasures, that you ay enjoy them; good health, that ou may be exempt from harm and erform the functions of the body.

Whereas friendship comprises the reatest number of objects possible herever you turn yourself, it is at and; shut out of no place, never out f season, never irksome; and there- ore we do not use fire and water, as ey say, on more occasions than we o friendship. And I am not now peaking of commonplace or ordinary riendship (though even that brings elight and benefit), but of real and ue friendship, such as belonged to ose of whom very few are recorded; or prosperity friendship renders ore brilliant and adversity more upportable by dividing and com- unicating it.

And while friendship embraces ery many and great advantages, she ndoubtedly surpasses all in this, that he shines with a brilliant hope over he future and never suffers the spirit o be weakened or to sink. Besides, he ho looks on a true friend, looks s it were upon a kind of image of imself: wherefore friends, though bsent, are still present; though in overty, they are rich; though weak, et in the enjoyment of health; and, what is still more difficult to assert, though dead they are alive; so entirely does the honor. the memory, the regret of friends attend them; from which circumstance, the death of the one seems to be happy and the life of the other praiseworthy; nay, should you remove from nature the cement of kind feelings, neither a house nor a city will be able to stand; even the cultivation of the land will not continue.

If it be not clearly perceived how great is the power of friendship and concord, it can be distinctly inferred from quarrels and dissensions; for what house is there so established, or what state so firmly settled, that may not utterly be overthrown by hatred and dissension? From which it may be determined how much advantage there is in friendship. They relate, indeed, that a certain learned man of Agrigentum promulgated in Greek verses the doctrine that all things which cohere throughout the whole world, and all things that are the subjects of motion, are brought together by friendship and are dispelled by discord; and this principle all men understand and illustrate by their conduct. Therefore, if at any time any act of a friend has been exhibited, either in undergoing or in sharing dangers, who is there that does not extol such an act with highest praise?

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

Pessimistic Prophets

THE ACCURACY and certainty of science in its legitimate sphere must command the admiration of all who have a practical acquaintance with it; but none the less there are some things going by the name of science that certainly do not exhibit those admirable qualities. We allude to those forecasts of the future of human society which are so rife that we can scarcely pick up a paper without finding one. The looseness of the inferential chain in these predictions reminds one of the predictions of rainfall for the season, or of those astrological forecasts for the coming day or year, or for the fate of a child's future.

Such forecasts are based on the assumption that any tendency observed today will continue to operate in the same direction for an indefinite tim thus leading to this or that extr ordinary and lamentable result. T particular prophet in each case i nores all other tendencies but the o he is looking at. Thus we learn th mankind will become the slave machinery; that civilization will b come entirely commercial, with t United States at the head; that ci lization will destroy itself with atom forces; that Communism will swe the world; and so on with instanc which the reader can easily supp Sometimes the perusal of such a pr phetic survey, written by a quick a teeming brain, leaves one with t impression that everything, physic mental and moral, is hopelessly flu and loose; and that we are drifti

n a sea of perpetual and meaningess change.

Yet it is easy to discern beneath hese pessimistic utterances the voice of protest, as though the writer were challenging himself and his readers o a denial of his own assertions; just as Zeno might show, by his paradoxes, the insufficiency of mechanical reasoning; his apparent pessimism being actually an appeal for the recognition of surer means of knowledge.

It has often been said of physicists that they refuse to recognize the existence of anything non-physical; and so they are obliged to seek the causes of physical effects in the physical world itself. On the other hand there are an increasing number, who, like the ancient philosophers, see in physical "forces" the *effects* of ultra physical forces, these latter being conscious, and being *wills* rather than "blind forces." Science is now rapidly coming round to the view that the world can only be rationally conceived as animate.

The materialistic view in science has reflected itself into our views of human nature and into our philosophies—sociological, anthropological, religious, what not. We have been attaching too much importance to results and effects. To take an illustration. At the end of last century, physics and chemistry had reached a static condition; it was supposed that all the principles had been discovered and that only details remained to be filled in. Then radio-activity was discovered, whereby was revealed a new and inexhaustible source of energy and vitality in matter, upsetting previous calculations, including those about the sun and the age of the earth.

Later still, new properties of the ether were found out. The Roentgen rays have given us a new range of vibration-frequencies, and there are still plenty more frequencies left to be discovered. The atom, once the bed-rock and last word of physics and chemistry, has been analyzed—into constituents which cannot reasonably be called physical, since they are the rudiments out of which physicality is made. So that in science we have *suddenly and unexpectedly* overstepped a threshold, passing from a fully furnished room into a wide open space with trees and all sorts of other things not previously suspected.

Why not apply the analogy to wider affairs? Tomorrow we may take such a step in our knowledge of human nature and in our vista of the possibilities before man. New forces are stirring among men; the breath of of the Spirit is moving on the waters, and no one can tell what a day may bring forth. The life of an idividual may be profoundly changed by a new

approach which may give him a totally new conception of his own nature and possibilities, lifting him out of his previous groove of habits and fixed ideas, as though he had arisen and stepped across the threshold into the great out-of-doors. Why may not the same thing happen to the world of men, composed as it is of individuals?

It is true that things run in a cycle of birth, maturity, death; but rebirth and regeneration—resurrection—are equally a general law. We may throw ourselves exhausted on our couch at night; but despair has no power, because we know there is a new day. It is of no use treating the world as though it were a machine, running perpetually in the same course, and destined to run down. *Things are alive.* As to history, and its use as a possible analogy for forecasting the future, would it not be better if we knew a little more about history first? The expression "a fluid past" may certainly be applied to our conceptions of the past, for they are continually changing. Always we are discovering some new evidence of what mankind has achieved in some remote epoch. So that, as far as analogy goes, we are justified in saying that anything is possible in the future. If anyone says: "That which has been, it shall be again;" we will ask him: "What *has* been?"

Let each individual take a new hold of his own life. When he finds himself apparently bound in an endless chain, let him consider to what extent that is due to the circle of habits and fixed ideas to which he clings—or which he allows to cling to him. Then, by stepping out of this mental bondage, he may find that his outer circumstances will change too; for our circumstances adapt themselves naturally to the requirements which we set up by our thoughts and habits.

Let us remember that the phenomena of death and rebirth are going on all the time; and it is open to anyone to give himself a rejuvenation, by simply calling in the higher forces of his own nature. It is his *personal* desires and fears that hold him down and close him in. It is little wonder if we are pessimistic when we chain ourselves down to the narrow cell of our personality with its ailments and grievances. Correspondingly, when we soar beyond those confines, we leave behind the reasons for pessimism; for we have hitched our wagon to a star, and cannot dare to forecast the possibilities that may lie before us in our new career.

The Taipei Incident---Its Significance

Dan L. Thrapp

WHEN THE anti-American riots exploded at Taipei recently, newspaper reaction in this country might have been predicted.

There were the headlines shouting of "mob" assaults on our service personnel, of the stoning of a diplomat and, a few days later, the dark editorial suspicion that the Communists somehow had either engineered the incident or at least had been responsible for its size and ferocity.

This is not to clear the Communists of all suspicion. If any were at hand when the rioting burst out, it may be assumed that they nudged it along as best they could, for nothing seems to suit their purposes better than chaos and they have no target more important than the United States.

But it would be hard to convince a great many people in this country that the outbreak was Communist-inspired—not when Generalissimo Chiang's security police, let alone the American security agents, have for years sought out anyone tinged with the Red imprint on Formosa.

Rather, it would seem more wise to admit that the riot was tipped off by exactly the incident that the anti-American signs said, the acquittal of the serviceman who had slain a prowler, and that the violence of the subsequent disorders points to a very serious state of affairs on Formosa.

This is probably compounded by evidently widespread anti-American feeling. The tactics of the rioters suggested the sudden release of long-pent feelings. Rep. Walter Judd, himself the China-born son of missionaries, was quick to stress this point, and to express the hope that the incident would be a good lesson to our servicemen and might encourage them to mend their ways toward the peoples among whom they are quartered.

Or, as CBS European news chief Howard K. Smith put it, "Having power and being liked are two vastly different things."

How can we do both?

In a way, the United States position in this age is analagous to that of Rome 2000 years ago. Then Rome was the world power, with her armies spread across the face of the earth, quartered among peoples of every race and culture and tradition. When

the barbarians attacked, the legions defended themselves as best they could, and when the fury of the assault slackened, they counter-attacked and, if the provocation were sufficiently serious, a massacre—and subsequently a long-term peace—resulted.

Yet for every such incident there were decades when the legions brought not anarchy and war, but peace and prosperity to the peoples among whom they were stationed.

The overall record of the Roman empire, at least in its early periods, is of peace, tolerance and good will, rather than bloodshed, revolt, mutiny and insult. A perusal of the history of that period will demonstrate that the Romans could garrison a distant city for very long periods with no fear of generating future combustions. There may have been many reasons for this success, but two or three will point up lessons which we might well take to heart.

For one thing, the Roman soldiery was probably not markedly more prosperous than the local citizenry, and there was not that urge to flaunt a superior well-being, or use it to buy people or the distasteful services that people will provide for money. In that day there was overt slavery, but one wonders if there may not be in this day a more insidious form of slavery, often practiced by those who hav the power and the will to do so?

Again, the way of life of Roma soldiers, many of whom were peasant or menials "back home," was not s very different from that of the com mon run of people among whom the found themselves when on militar duty. They had no opportunity to re flect on the superiority of a way o life in which there might be tw cars in every garage, cigarettes i every man's pocket, chewing gum i his cheek and a television set in hi living room. Unless among the ru Caledonians or the savages of Spai the peoples about them were in n way materially inferior, and ofte were superior, to their own folks.

Thus the Roman soldier could fe superior to other peoples of the em pire only in military arts and disc pline and while they practised assi uously at these, by far the greate part of their time was spent idlin gaming or wandering among the equals surrounding them.

Finally, Roman law was ever where. There were certain things th could not be done to a Roman citize without the sanction of certain court as Paul pointed out, but Roman la and Roman justice was available t all. Military law might be brusqu and cruel, but in a civil court th Roman soldier probably fared no be

ter than a merchant of Antioch, and in a dispute between the two, civil law would probably be called upon to settle the case.

Think how different are things where the American overseas serviceman is concerned!

His pay and allowances must compare with those of his friends back home, which means that he is better paid—is "richer," according to the vulgar word for it—than most of the "natives" among whom he is stationed. He can never forget the "better way of life" he has left at home, and his idle time is taken up in servicemen's clubs, looking at filmed television programs from "back home," listening to canned radio programs from the same source, playing the games he knew at home and, in every way, being prodded into remembrance of the fact that he is "different" and his ways are "superior."

If he has a family, often it is also taken overseas where his wife joins clubs with other servicemen's wives, and his children go to "American" schools hastily organized to prevent their contamination with languages, customs and thoughts of the little "foreigners."

The serviceman's every whim is speedily gratified by vote-chasing Congressmen, if the Army doesn't take care of it first. Entertainment troupes from Hollywood and Broadway regale him, and libraries are stocked with the latest *whodunits* so he can while away his tedious idle hours. In short, nothing is overlooked that will prevent him from getting to know, understand and enjoy his new neighbors.

One might point out that "orientation" lectures *are* held to teach him, in an hour or so a week, through the efforts of an orientation officer as bored as his audience, all about the people with whom he is stationed. Cram language courses, with primers filled with outlandish foreign words spelled out in the clumsiest and most outlandish way, are offered him. He is provided with countless opportunities to "tour" the country or countries where he is stationed, seeing the sights, such as the Leaning Tower of Pisa, the Bridge of Sighs, and the Tower of London.

It is true that if a man on foreign service so desires, he can find the time and has the opportunity to meet other people on their own level, providing they are not "off limits." But the point is that precious little effort is expended encouraging him to do so, and the reason for this is that the higher officers do not understand the need for it nor are they willing to expend the imagination to devise ways of so doing.

Perhaps the Taipei experience will encourage them to do this, but that remains to be seen.

The fact is—and everyone who has travelled abroad and honestly observed and remembered what he saw can attest to it—the fact is that every American garrison abroad is a little colony transplanted bodily and with as little change as possible from the corn belt, and every effort conceivable under the sun is expended to keep it that way.

Servicemen are imbued with a superiority complex and encouraged to cultivate it.

They look upon Chinese as "slopes" and Koreans as "gooks" and call other peoples by less complimentary names. They use these titles good naturedly, but that compounds, rather than lessens the evil, for good natured intolerance and bigotry is less sufferable than any other kind.

Although there has been much improvement, particularly in the Western Europe areas, generally speaking American law is for Americans only, and servicemen are not to be subje ted to "native" courts. At least not by any pretext the case can be tra ferred to U.S. military or civil cour

This would not be so bad if o military courts were less notorious capricious, slipshod and unfair their application even of military la Unless and until there is a comple reform, not so much in what t regulations say as in how they a administered, this will be a perpetu source of friction in America foreign relations and for unhappin among servicemen themselves.

To be brutally frank, wherev American servicemen are station Americans are hated. Not at fir Often we are loved, at first, mo than most foreign troops, but t hatred slips in later, and anyone w denies that it exists either has h no opportunity to study the facts, is blind to them.

Taipei has been a good thing, it makes this evident in the quart where it counts. For this is not difficult thing to correct. But it vital that it be corrected.

KNOWLEDGE IS THE TREASURE but judgment the treasurer of a wise man. He who has more knowledge than judgment is made for another man's use more than his own. —William Penn

A NEW ERA IN INTERNATIONAL AFFAIRS

Else Zeuthen

THE NEW STRATEGY

The invention of the hydrogen bomb and the possession of it by both parties in the great contest for world power marks a new era in international policy in so far as it has caused a complete revolution in world strategy.

Up to the time when either party knew that they both had the bomb, the policy of the great powers was to rearm in order to become as strong as possible in an all-round way. "Negotiation from positions of strength" was the declared policy of the Western alliance.

The military and political objective of the other side was not quite so precisely defined, but their actions and behavior clearly seemed to imply a similar policy.

The revolutionary consequences of the hydrogen bomb are mainly due to two factors: (1) the extensive destruction of human life and property, many times greater than the most destructive of old weapons, and against which there is practically no defense, and (2) the increase in radio activity with its disastrous effects on the future of the human race. Moreover in the event of war between the great powers it is certain to be the first weapon to be used. The old reference to poisonous gasses, which both parties abstained from using in the last war, affords no parallel to the latest super-weapon. It is unthinkable that either party in a war should abstain from using it until they saw what the other side would do. No one would dare willingly to be the first to suffer such a knock-out blow as a successful hydrogen bomb attack might mean. On the other hand no one could be certain to be so successful that retaliation could not be expected with similar disastrous consequences. The result would be a catastrophe unheard of in history. No *sane* statesman, whatever his ideology, would envisage such consequences.

The last two years have seen the gradual process of realization of this situation among political leaders (though tardily in certain instances) and among the general public which has by no means yet fully grasped the implications. One of the first statesmen to do so was Sir Winston

A paper read at The Women's International League for Peace and Freedom Congress.

Churchill with his urgent call for a top level meeting of political leaders, a plan that materialized at the Geneva Conference of July 1955, at which the initiative of the old British statesman was duly honored.

THE GENEVA CONFERENCE

The Geneva meeting was a crucial moment in modern history, but generally speaking it may be said that the statesmen there present passed the test, though they did not solve any of the outstanding international points of issue. These were referred to the October Geneva meeting of foreign ministers. The success, however, was due to the frank recognition by all parties that they dared not envisage the possibility of a nuclear war. War thereby ceased to be a means in international policy. It is no wonder that this understanding gave a note of optimism to public opinion all over the world. One spoke of the "Geneva spirit," and people hoped that it would bring about a solution of the great outstanding problems, as for example the unification of Germany, disarmament, etc.

When the second Geneva meeting proved absolutely abortive, there was great disappointment in many quarters. Some newspapers wrote that it was only what they had expected all the time; now it became evident that there was not much reality behind the Geneva spirit, and that the best plan was to continue the old poli towards the other party.

I emphasize this "tough" stan point because it is utterly false, a the refutation of it may help to cle up nebulous thinking as to lat events. The Geneva spirit as express in the recognition of the impossibi ty of nuclear warfare *among sa leaders* is real enough, but it cou not bring about solutions of disput problems. The tendency would rath be the opposite in so far as the on result that could be expected, at a rate for the time being, must be *status quo*.

THE STALEMATE

To realize why this must be so must understand that perhaps for t first time in the historic era we fi ourselves at a point where the fact of military power as a means of i ternational policy has been practica eliminated. Formerly of course, ma disputes, indeed most of them, ha been settled without resorting to w But the factor of force has been the background all the time as a mo or less openly expressed threat of w Roughly speaking it may be said th the risk of war either party was p pared to incur, in order to obta their objectives, decided their willi ness to compromise. But not ev threats of war have any meaning no since each party knows that nothi can make the other party risk a

ear war. Hence the stalemate and
e small chances of any solution of
ajor questions in the near future.

It is no wonder that great powers
nd themselves in a dilemma and
em to be casting about for new
ays of enforcing their will or even
noothing away their difficulties in
rder to get away from this inde-
rminate situation. Either side must
ve their speculations as to a re-
luation of standards. But whereas
e Western alliance are still waver-
g and "the three wise men" are
orking out new standards for
ATO, it seems as if the Soviet
nion has been quicker in the uptake.
neir professed policy, on the basis of
e military stalemate, seems to be:
eaceful coexistence, not in the sense
Stalin, though, according to which
ch party should have its strictly de-
ned spheres of influence. Nor do
ey seem to conceive of peaceful
istence as a comparatively station-
y existence as the word might seem
imply; rather they seem to mean
mpletion of world power by eco-
mic and ideological weapons.

OVIET INITIATIVE

Let us for a moment consider their
havior during the last 18 months
broad lines.

There was first the restoration of
ustrian independence, then the
raightening up of their relations
th Tito, followed by numerous visits abroad and invitations to foreign statesmen to visit Russia. Most important of their own visits was the one to the neutral states of Asia, during which they sketched out their new policy towards the economically underdeveloped countries. They promised them technicians and cheap loans for factories to the accompaniment of severe denouncements of colonialism. And most important of all, they did not ask any of these states to abandon their neutrality, which we all know they value highly.

It goes without saying that behavior like this must needs make a deep impression on many minds in the countries concerned especially when compared with that of Western countries. We know that the latter have given much larger grants to foreign countries in need of support; but we also know that the money has mostly been given as military help and to countries who were willing to co-operate with the Western powers in return. The neutral, or unattached countries have been very unwilling to do so, with the result that the word neutrality has had many unpleasant associations, for instance in USA.

Continuing our description of the Russian line of policy, we see how at home they prepare for this economic competition. They train technicians to a greater extent than any other country. The Russians are becoming

a people of mathematicians, said the Swedish Prime Minister on his return from the Soviet Union. Though constantly raising the production of consumers' goods, they still keep down the standard of life of the Russians themselves in order to produce capital goods for Asian countries, but also having an eye on Africa and South America. They press on to have reductions of armaments, but when frustrated on this point, they carry out, one-sidedly, considerable reductions of the standing army. Their opponents say that they do not thereby really weaken their own striking power, and that is most certainly true, for the importance of conventional weapons has dwindled very much indeed. But so much more reason is there for the Russians, as for all of us, to cut down unnecessary expenditure.

Finally, there is the ideological landslide: first, the greater freedom to the satellite powers, and next, the almost incredible show-down with Stalinism at the 20th party Congress, followed by obvious endeavors at introducing greater freedom of discussion.

WESTERN REACTIONS

There can be no doubt that the whole of this enormous expansiveness on the part of the Soviet Union has taken the Western countries by surprise. They seem to have been slower in making their deductio from the new strategy, and perha also more loath to strike out in n ways before their planned milita system had been fully develope Whatever the causes, the West see to be nonplussed. This does not me that people do not realize the imp cations of the situation and the en mous challenge to the West. In We ern newspapers you will often co across statements to the effect t the new Russian economic (and id logical) strategy is much more d gerous than the old military thre but very few people seem to point ways of meeting the threat, thou they realize that something must done.

The most general line seems to that the USA, e.g., must reconsi her valuation of the status of n trality, which to some America seems to be almost synonymous w the word Communism, and that t must be willing to offer help at le on the same terms as the Soviets. yet no decisive steps have been ma in this direction; but sooner or la something must be done. The U cannot leave the field open for So propaganda.

THE PEACE POLITICAL AIMIN

Now, it can be argued that t kind of competition is infinitely ter than the cold war that terrified so much. And there is no deny

at it is. But is it also the way out people who have a direct peace litical aiming? *There can be no ubt that it is not.* To people like at and to an organization like the ILPF the only wise and right way that assistance to the underdeoped countries and to other counes in need of help should be codinated through the United Nans and according to the usual UN inciples, that no political condins should be attached to the ecomic help. For several years the COSOC has debated the plan for the ablishment of SUNFED, and many all countries have given their supt for the immediate creation of Fund, but as yet neither the USSR the USA have been willing to cept this plan to the full extent. e USA's motivation for refusing ems to have been that it was unlizable so long as the budget for naments had to be kept at its prest height. Unfortunately there is me reason for fear that, even if naments were reduced, it would st the great powers some pains to andon the economic weapon as a ans of competition.

Still, there are some grounds for pe. The French Government has cidedly expressed itself in favor of ordination through the UN. A great ny of the small nations have aldy supported the plan. The Bandung Conference as point 3 in its resolution recommended "the early establishment of a special UN fund for economic development." It may be added that it would be of very great importance if the Bandung powers would strongly push this recommendation. Unfortunately some of them may hope to derive greater advantages from the present state of affairs in which they may have a chance of playing East against West and vice versa. It may be said, however, that *we* have before advocated policies with smaller chances of realization. SUNFED at any rate must, in the present circumstances, be pushed for all we are worth.

Our motivation for doing so is not solely a regard for the underdeveloped countries and the best way of helping them. It is also because, to all "unattached" people, it is the best way to answer the new competition of the great powers for world domination by either bloc. A peaceful emulation as to whose system is best is useful, and unavoidable of course.

But we do not want them to put economic power behind their competition instead of military power as heretofore.

NO LONGER A TWO-PERSON GAME

There is one ground of optimism however. The Russian initiative seems to indicate a strong appeal to

world public opinion, an appeal that the USA cannot possibly disregard. It follows that the new policy cannot be carried out, as hitherto, mainly as a two-person game, i.e. between two great power blocs. The unattached neutral nations enter as a third factor to a greater extent than before. It also means that moral factors will probably attain a greater importance than before: concepts such as equal rights between races and nations, freedom, tolerance, etc. And here the small and militarily weak powers get their chance. They have never benefited from the old power-policy, rather suffered under it. They have, therefore, found it easier to uphold the above ideals, at least theoretically. But they must now see the new opportunities opening up for them in standing up for their ideals, which are, moreover, their own best defence. The influence that India under Nehru's leadership has attained during a short span of years is a proof of the efficacy of neutral, objective standpoints.

INCREASE IN UN PRESTIGE

Finally, as a third motive for letting the UN administer the help to underdeveloped countries, and economic help generally, may be added the enormous prestige and power that the execution of such an important task would give to the UN itself. The more important work that is successfully undertaken by the UN, t greater are the steps we take towa a real world community. The m the states of the world learn to wo together instead of competing domination, the more we approa that great goal.

This is of the very greatest imp tance. For in the politically indet minate situation in which we fi ourselves, the prestige and effica of the UN may be more import even than before. The *status quo* c be upheld for a certain time, but indefinitely, and with the old pow factor almost eliminated, how the powers proceed and come terms? Well, from this platform can only point to the old non-viol methods that this organization always upheld and that we discus again at our last Congress in Pa These methods involve negotiati first and negotiations last with view to establishing the greatest p sible *justice* to all parties concern No organ can do this better than UN, at least when its universality comes complete. No other inter tional organ represents all peop and no other organ can take acco of all interests.

TOWARDS A WORLD COMMUNI

The indeterminate situation most inevitably (if it continues) pels the world towards a world st We in this organization have hith

een very careful in our approach to ıe problem of transforming the UN ıto a real world community. We ecognize the enormous difficulties in ıe way of this new political creation, reater perhaps than any other im-ginable progress. We have always ad a clear recognition of the enor-ıous amount of opposition on the art of the great powers to whom overeignty meant more than to naller powers. We have been careful ot to advocate steps that were polit-ally unrealistic. But it would also e unrealistic not to draw the con-lusion from the latest development ıat the world community has made ıuch more possible, because it will ooner or later be unavoidable if the resent situation continues, and if the orld is to derive the full benefit om the technical progress.

Many technical and economic fea-ures point in this direction. How can e really control atomic energy both or civil and military purposes ex-ept through the UN? In no other ay can the world as a whole derive ıe benefits from the new technical ossibilities that can make our globe better place to live on. In no other ay can we get the right and just istribution of raw materials. How an we otherwise guard against the isuse of atomic energy for destruc-ve purposes? When I struck a hope-il note at the beginning of this article. I presupposed that only *sane* persons could decide about the use of atomic energy. But we must take every precaution that this pre-condition is fulfilled, or great disasters may result.

The new development, therefore, may indicate renewed studies as to how one can best promote the development towards a world community. Such studies must seriously regard the interests of all concerned, also of course, those of the great powers, since they have hitherto been impossible. But as indicated above, the development may take a speedier course than we anticipated even a few years ago. The powers may have to make a virtue of necessity, and we must help them do it.

CONCLUSION

I shall conclude by emphasizing that as I see it we have got a respite from the threats of war; but no one can of course guarantee that it is more than a breathing space. There is always the possibility that something may occur to disturb the equilibrium, either a Hitler may spring up somewhere, or other technical developments may disorganize the stalemate. Under the aegis of the hydrogen bomb there can be no true and lasting peace.

The situation, therefore, can only mean an encouragement to us, indi-

(Cont. on page 68)

"Facts Are Pitchforks"

The following quotations were collected by the Palo Alto Peace Club, February 1957.

"Nerve gases . . . are not mere rumor; they exist. . ." (*Scientific American*, October 1952, p. 38)

Nerve gas is " . . . the deadliest gas man has ever invented. You can't see it, smell it, or taste it—but it will kill you. . . ." (*Newsweek*, March 29, 1954, p. 22)

"The vapor from as little as three drops . . . would kill a human in four minutes. It would paralyze the nerve centers almost immediately, knocking out the brain in 30 seconds." (Cornelius Ryan, *Collier's*, November 27, 1953, p. 89)

"Nerve . . . gas is now in the arsenals of the United States and other . . . powers." (*New York Times*, May 15, 1955, p. 74)

According to the Commanding General, U.S. Chemical Corps, ". . . the potential of poison gas in warfare . . . if a conflict unfortunately does come, is our principle means of insuring victory." (*Science News Letter*, May 31, 1952, p. 348)

"Nerve gases . . . are horrible weapons as much to be feared as the atom bomb." (Watson Davis, *Science Digest*, June 1951, p. 77)

They ". . . could kill more peopl more swiftly than the heaviest dos of radioactivity from a nuclea bomb." (*New York Times*, May 1 1955, p. 74)

After inhaling a lethal concentr tion of nerve gas, the victim first e periences ". . . a feeling of weight o the chest and difficulty in breathin Then the nose starts to run and ever thing becomes dark as the pupils the eyes close up much as a camer lens does. Dizziness and a sharp hea ache follow. The victim loses his sen of co-ordination and equilibriu Suddenly he falls to the ground, a his muscles twitching. Convulsio begin. Breathing becomes increasin ly difficult and soon ceases. . . . death comes, the body may be arche in paralysis, or limp in what is know as flaccid paralysis." (Ryan, p. 9 "Death occurs in a matter of minut for unprotected individuals expos to lethal concentrations. . . ." (Har P. Kramer, *Public Health Report* February 1956, p. 184)

The situation is even worse for person sprayed by the liquid from gas bomb's burst.

". . . Two or three drops . . . on t skin will kill a person. . . ." (*Scie tific American*, October 1952, p. 3

While a suitable gas mask affords rotection against nerve gas in *vapor* rm, liquid droplets are far more fficult to ward off.

They . . . "penetrate any ordinary othing." (Ibid)

Even mild non-lethal doses have rious consequences.

"At least 120 workers at the rmy's . . . nerve gas . . . installaons have suffered the effects of erve gas." (*Chemical and Engineerg News*, May 17, 1954, p. 2006)

Victims complained of ". . . tightess in the chest, blurred vision, ausea, headaches, cramps, twitchgs, and difficulty in breathing." Ibid)

During the recuperation period of out five days they experienced . . nightmares, anxiety and jitters. hey also tell of making reckless desions." (Ibid)

Doctors say that the ". . . judgent of field commanders and solers in combat might be affected or at the judgment of civil defense aders or physicians treating victims ight be impaired." (Ibid)

"Procedures for detecting gas atcks while in progress and for identiing the specific chemicals have en devised or are under developent. However, these have such a gh security classification that they e not now available at State and local civil defense levels." (*Science News Letter*, March 6, 1954, p. 151)

A portable detector kit contains a specially prepared silica gel which turns a bright color when exposed to nerve gas. (Ibid, October 23, 1954, p. 259) Another portable device renders an audible alarm in its presence. (Ibid, September 29, 1956, p. 199)

Despite these devices, the ". . . problems of detecting . . . (Nerve gas) and setting up a warning system . . . are enormous." (Ryan, p. 91)

"You can't see the gas or smell it. . . .If you haven't an elaborate detection, warning, tracking and meteorological setup in every major city, you can't tell which way a gas cloud is heading." (Ibid) Lacking such a setup, it would be necessary to alert an area of 7,500 square miles around each bomb burst.

" A gas mask is the only sure protection against nerve gas. . ." in its vapor form. (Kramer, p. 185) But the Chief of the Chemical Center's Protective Division estimated that ". . . even if gas masks were available, thousands of people would be overcome because they couldn't get their masks on in time, (or) didn't know how to wear them. . ."(Ryan, p. 93)

"During the short time between exposure and death, doctors can do

something. They can inject atropine into the muscles. . . For breathing difficulty or arrest, artificial respiration must be given at once and may be needed continuously for hours." (*Science News Letter*, April 25, 1953, p. 271)

"The accepted treatment for exposure to . . . nerve gas is atropine. . . This, however, is not particularly effective because it only relieves symptoms. . . Obviously, a real antidote is still needed." (*Chemical and Engineering News*, January 10, 1955, p. 136)

"A much better antidote . . . may come from research . . . by Dr. Irwin B. Wilson of Columbia University. . ." (*Science News Letter*, November 20, 1954, p. 328)

The new drug, called PAM, has been hailed in some quarters as "100 percent effective." (see *Time*, March 19, 1956. p. 95)

All that seems certain at the moment, however, is that PAM is 100 percent effective in mice—if given soon enough after exposure. (*Science News Letter*, March 24, 1956, p. 179)

"Wilson cautions that PAM has not been tested in man." (*Chemical Engineering News*, March 26, 1956, p. 1446)

"The use of nerve gases against an ill-informed and unprotected public would create hysteria and panic almost beyond the imagination. Wit out gas masks or gas-proof shelte the casualty rate would be eno mous." (Kramer, p. 185)

According to the Federal Civil D fense Administrator, nerve gas us ". . . with maximum efficiency cou be deadlier than an atomic bomb (Ryan, p. 89)

"Depending on the winds and t weather, a quart could kill every li ing thing within a cubic mile (*Newsweek*, March 29, 1954, p. 2 This is indeed a ". . . new weapon the horror class with atomic a hydrogen bombs. . ." (*New Yo Times*, March 21, 1954, p. 36)

". . .Nerve gas bombs could planted by saboteurs for contamin ting stores of food. . ." (*Science Ne Letter*, Dec. 20, 1952, p. 394)

"Contamination . . . could kill hu dreds of people before it is d covered, and make great quantiti of provisions unusable." (Ibid) Fu thermore, ". . . contamination water supplies is probable in case chemical warfare." (Ibid, Novemb 3, 1956, p. 225)

"Many chemicals that are poiso ous when inhaled . . . are so rapid broken down by hydrolysis in wa that it would take enormous amou . . . to make the water dangerous f drinking. . ." But nerve gas ". would be poisonous if water conta

ng very small concentrations were lrunk." (Ibid)

Once the presence of nerve gas in water supply becomes known, decontamination procedures are available.

Probably all major powers have tocks of nerve gas. "We have it; so o the Russians." (Ryan, p. 86)

The U.S. makes nerve gas at the Rocky Mountain Arsenal near Denver, Colorado, and at the Army Chemical Center, Edgewood, Maryand. Basic ingredients are manufactured at Muscle Shoals, Alabama. (*Chemical and Engineering News,* uly 19, 1954, p. 2886)

"The gas is loaded into munitions y specially designed machines which ill, cap, seal, wash, dry, and inspect ne containers. . ." (Ibid, p. 3493)

"The most dangerous operations ave several physical barriers beween them and the outer shell of the uilding." (Ibid, p. 3492)

". . . Warning devices are supplemented by canaries and rabbits which re quite sensitive. . ." (Ibid, p. 493)

The Secretary of the Army has approved a report ". . . urging development of a complete family of chemical iological and radiological weapons or 'actual use' if necessary." (*New ork Times,* November 7, 1955, p. 3)

The report stated: "Recognition must be given to these weapons as having unique potential in warfare without associated destruction of facilities and the attendant problems of rehabilitation. . ." (Ibid)

The Chemical Corps was urged to ". . . undertake a public relations campaign to achieve 'a more candid recognition of the proper place of chemical and biological warfare'." (Ibid)

General B. B. Somervell has lamented the fact that the ". . . public attitude . . . toward gas warfare is that it is loathsome. . ." (*Bulletin of the Atomic Scientists,* July 1953, p. 227) He reported enthusiastically that it only took 60 pounds of mustard gas, on the average, to produce one casualty in the first World War as against 500 pounds of high explosives. Some 31 percent of U.S. casualties in that war were due to gas. (Ibid)

According to the Commanding General, U. S. Chemical Corps, poison gas ". . . is relatively cheap and knocks out troops and personnel without destroying material factories, buildings and the like." (*Science News Letter,* May 31, 1952, p. 348)

He has said that it ". . . may be used against us in the next war and . . . strongly hinted, we might use it ourselves." (Ibid)

Military spokesmen frequently undertake to justify use of poison gas on the grounds that ". . . whatever sin attaches to poisoning . . .attaches likewise to shooting. . ." (Col. Wm. S. Hutchinson, Jr., *Science Digest*, September 1954, p. 34)

". . . Poisoning a man is still considered to be less chivalrous than knifing him. Both are held to be ethically inferior to shooting him."

There is a "moral code which accepts slitting a man's throat, cutting him in half with machine-gun fire, blowing his head off, burning him . . . and vaporizing him in a few seconds, if he should happen to be close to an atomic explosion. Yet poisoning him is taboo. . ." (Ibid)

"Most seem to find it's quite all right to blow their heads off or maim them for life with a bullet or bayonet, to eliminate them by blast or the horrifying effects of atomic disintegration, fry them in Napalm, or boil them in oil. Others fail to find those methods . . . more humane than the use of gas which has been adopted by some of our states as the most merciful method of execution." (Somervell, p. 227)

Commenting on chemical, bacteriological, and radioactive agents, Hanson Baldwin, a leading U. S. military analyst, declared that ". . . any war in which unlimited slaughter is implied is *unlimited madness*; it can achieve *no useful purpose.*" (*New York Times*, November 18, 1955, p. 12)

As Lewis Mumford commented this ". . . dictum . . . does not err on the side of exaggeration: it a a bare *statement of fact.*" (Ibid, November 27, 1955, p. 8E)

Baldwin pointed out that U.S.A ". . . unrestricted submarine warfare of World War II, the indiscriminate use of fire bombs against enemy cities, our massive bombings of civilian populations, the first use by us of nuclear weapons. . . (are) all on the record. We professed restraint too often we practised unlimited violence." (Ibid, November 18, 1955 p. 12)

Logic and conscience compel concurrence with Lewis Mumford's declaration that: "In allowing our political and military authorities to prepare such irrational weapons, even in defence, we have surrendered in advance our dearest traditions and any cause that would be worth fighting for; indeed, we have abdicated our very humanity." (Ibid, November 27, 1955, p. 8E)

These irrational weapons are ". . . facts that are notorious but undiscussed, utterly horrifying but blandly ignored." (Ibid) "Do our leaders in the pulpit, the press, the legislatu

d the university lack the courage discuss these questions and grapple nestly with the . . . facts? If so, both they and our country stand self-condemned. If not, it is time for them to raise their voices." (Ibid)

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aving Children From Muteness:

New Hope For The Hard-Of-Hearing

ESIDUAL HEARING, which exs in all but three out of seven hunred deaf children, can be utilized develop useful speech, overcoming e "muteness" that comes from not aring. Detecting and overcoming afness in children as young as four onths of age is a major feature of é work of the Hearing and Speech nter operated by the Department Otorhinolaryngology of the New rk University-Bellevue Medical nter in New York.

Even though the hearing loss cant be restored, by wearing a hearg-aid the child can use the critical ars from one to three in learning rmal speech. Too many children ss through these years without any tempt to aid them.

The center works with much unger children than is customary d the staff puts hearing-aids on e children for the full day every y, as early as deafness can be dected clinically. This is done to acstom the child to the full world of sound and to help him to learn to distinguish sounds.

As deafness often resembles, symtomatically, other disabilities, the major problem is accurate diagnosis. N.Y.U.-Bellevue Center solves this by a diagnostic team including several specialities: otolaryngology, pediatrics, psychology, clinical audiology, hearing and speech therapy, social work and nursing. Nearly fifty percent of the children brought to a hearing center are suffering from some other defect, and ninety-nine percent of the Center's deaf children suffer from a congenital nerve loss.

General practitioners can often detect deafness very early by simple tests and a knowledge of circumstances pointing to the possibility of deafness. The "startle" or "blink" test can be applied to a week-old infant simply by crumpling paper near him. More elaborate tests are based on conditioned reflexes and are generally used in play situations.

Center officials, including Dr. John F. Daly, chairman of the department and Center director, credit research in the auditory training of young children by Dr. Edith Whetnall in London with having led to their work. They also credit Dr. Ciwa Griffiths, director of Hearing Education Through Auditory Research (commonly called HEAR) in Los Angeles, who introduced Dr. Whetnall's methods in this country.

A skin graft procedure which r pairs or replaces eardrums destroy or damaged by infection, injury congenital abnormalities is report at the sixth International Congre of Otolaryngology as beneficial three out of four cases. Dr. Hor Wullstein, Professor of Otolaryng ogy at the University of Würzbur Germany, pioneered the procedu along with Dr. Fritz Zöllner of t University of Freiburg. —*Irma Ro*

A New Era Of International Affairs
(Continued from page 61)

vidually and as an organization, to make renewed efforts. We must do our bit in informing the public and bringing it home to them what are the implications of the hydrogen bomb. We must do our best to put a final end to the power policy of the states, we must help to make the UN effective so that it can have constantly greater share in the reg lation of international affairs. must finally study the best ways promoting a real international co monwealth. Not till we have come far, and that may take a long tim can we rest on our laurels, for till then will peace be made secur

The "Second" Funeral Of Professor Griaule

How An African People Adopted A European Ethnographer

Claude Martial

THE DOGON PEOPLE have no edals or orders with which to deco- te Professor Griaule, no titles nor nors they can bestow upon him. et, every one of them regarded him one of theirs, and they have proved is by celebrating his funeral ac- rding to their own customs and aditions."

Thus did the Ogon Darou, supreme iritual leader of the Dogon, con- ude his funeral oration in honor Marcel Griaule, professor at the University of Paris, who had died and been buried in France a few weeks earlier. News of his death had just reached the French Sudan and the Dogon had decided to give him a public funeral according to their own rites and customs. Using two dummy figures, they mourned and celebrated Professor Griaule's memory, and then buried "him," as they bury their own leaders, in the underground cemetery of Sanga, in the heart of the Dogon country.

This posthumous adoption of a white man by the Dogon is more than a mere episode of African folklore. It is significant both for its implications and the lessons to be drawn from them. Rarely has an ethnographer aroused such feelings among the peoples he studied. Yet every great civilization needs its Marcel Griaules, for it is men such as those who pave the way for the only lasting conquests—those of the heart and the spirit.

I first met Marcel Griaule thirty years ago when he was planning his first trip to Africa. He was what one might call a typical intellectual—frail, short-sighted and very shy. Not at all the conquering type, but he had very definite ideas. He considered that the time for exploring was past and he had no intention of discovering unknown lands, drawing up maps and publishing colorful accounts of his travels. He was not interested in recording the outward aspects of life in Africa; what he wanted to do was to penetrate the mind and spirit of its peoples. In those days, the magnetophone had not yet been invented and sound films were still in their infancy. But Griaule was taking along with him recording equipment and intended to make a thorough study of local idioms.

He had another objective that he did not speak of at the time and about which I learned many yea later. The young ethnographer, fre from the Sorbonne, believed th long and patient study of primiti peoples in their own surroundin would throw new light on the pa He intended to use this knowledge the mind and thought of these W African peoples to delve back, as were, through time to the beginnin of our own civilizations.

But things proved very differ in practice, and experience show Marcel Griaule that his theories w far removed from reality. It took h fifteen years, however, to rea these conclusions. With his studen he set up headquarters on the h side at Bandagiara, in the heart the Dogon country, and from th he travelled through the length a breadth of the Sudan.

He made thousands of notes a hundreds of recordings and beca familiar with the people and th surroundings. In fact, he was c sidered a world authority in his s ject when, one morning in 19 Obotem-Mele, an old blind hun from the village of Oboul-Nuba vited him to his hut and began to veil the mysteries of African m physics.

"Up to then," Griaule recoun later, "I believed that the primit peoples represented one of the f stages of mankind's development, a

could find little consistency in their nowledge and beliefs. But my talk ith the blind hunter soon convinced ie that I was wrong and that these eople, on the contrary, have very ell-ordered beliefs, an extremely co-erent system of thought, and a rich nd complex conception of the orld."

He found, for instance, that the rt of basket-making was based on rudimentary but extremely precise ystem of arithmetic. He learned that ie villagers known as "initiates" ere, in fact, scholarly men whose eaching, though limited, was very aluable. He discovered that the ogon's conception of the world emmed from their system of agri-culture in which each gesture and each action—sowing, hoeing, reaping, etc.—was taken to express the idea of human expansion. The same was true of their age-old customs, rites and ceremonies. And as he learned more about the philosophy of this African people, Griaule came to believe that it could help us to understand the underlying meaning of ancient Greek metaphysics.

When talking of the Dogon's ritual and ceremonies he no longer spoke of sorcerers, spells and magic, and he banned the use of the word "initiate." He became familiar with every aspect of Dogon life, or almost every one, for there remained to describe the complicated burial rites

of which his own funeral was an example.

He died in Paris in March 1956 and news of his death reached the Dogon country a few weeks later. The religious leaders decided to hold a funeral ceremony in his honor such as is ordinarily given to the most respected members of the community. They invited some white men, friends of Griaule, to the burial rites which lasted six days. The date of the ceremony had been fixed by the Fox Priests, after they had interpreted the trails left by foxes on a strip of sand. Questions, in the form of drawings were written on these "sand tables" which were then strewn with seeds and ground nuts to attract the foxes. This ritual was repeated many times until the foxes gave identical "answers" several days running.

For the ceremony, the Dogon made a dummy figure out of canary-grass which they exhibited on the terrace of Griaule's camp. They dressed the dummy in the ethnographer's clothes, and seated him in a characteristic attitude at his writing table where he seemed to be taking notes. Three days later, they made another figure to be used for the funeral proper and which was tied up in blankets, exactly like a real corpse.

There were salutes, chants, heart-rending sobs on the part of the women, and hymns sung by the men who had to restrain their tears. Th the dummy began its funeral mar a long, hesitant march with frequ pauses, moves and counter-mo symbolizing man's tormented on earth. The skin of a freshly-sac ficed ram was wrapped round dummy to give it strength a warmth during the parade.

After a march which lasted seve hours, the procession finally came a stop on the top of a dam wh Griaule had had constructed. (A member of the Assembly of French Union he had initiated t project to bring irrigation water the region which was forme parched and dry). There, the proc sion halted, and the women cried the last time. Then the men took dummy and carried it off to underground caves which serve a cemetery. The secret ceremon lasted another three days dur which the men read sacred texts a recited the story of Griaule's life, calling all the events that had mark his stay in the Sudan.

A month later, another ceremo was held in the village of Sangar mark the end of the mourning peri There were masked dances follow by speeches, and a local official, Dolo Diougo Die, explained to Europeans the underlying meaning Professor Griaule's "second" funer "It may seem strange and parad

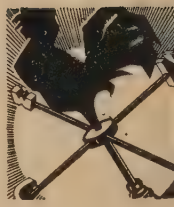
l to you," he said, "that a French-an, a white man, should be buried cording to the ancient rites and tra-tions of our people. But to us and ose who understand our people ese ceremonies merely prove that rofessor Griaule has been adopted the Dogon community."

But perhaps the most moving speech was that of M. Kansea, a member of the Territorial Assembly of the Sudan, who concluded: "Monsieur Griaule, Father Griaule is no more. But the important thing is not to live or to die—it is to be, for that gives meaning both to life and to death." —*UNESCO*

SPIRITUAL PERCEPTION

THERE ARE ALL DEGREES of proficiency in knowledge of the world. It is sufficient, to our present purpose, to indicate three. One class live to the utility of the symbol; esteeming health and wealth a final good. Another class live above this mark to the beauty of the symbol, as the poet, and artist, and the naturalist, and man of science. A third class live above the beauty of the symbol to the beauty of the thing signified; these are wise men. The first class have common sense; the second, taste; and the third, spiritual perception. Once in a long time, a man traverses the whole scale, and sees and enjoys the symbol solidly; then also he has a clear eye for its beauty; and lastly, whilst he pitches his tent on this sacred volcanic isle of nature, he does not offer to build houses and barns thereon, reverencing the splendor of the God which he sees bursting through each chink and cranny. —Emerson

WEATHER VANE



A breath oi Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

TECHNICAL ASSISTANCE GAINS

In 1956 the United Nations and seven specialized agencies carried out the largest technical assistance program since operations were begun in 1950, the Technical Assistance Board states in its annual report. Aid was provided in 103 countries and territories, and a total of $25.3 million was spent on direct field operations — about 4 million more than in 1955.

The report states that every year since 1952 the total amount of funds pledged has increased. For 1957 more than eighty countries have pledged contributions equivalent to about $30.8 million, and thirty countries have increased their contributions. While this increase in resources is encouraging, the report points out that it falls short of what is needed to meet the increasing volume of demand.

* * *

EQUAL EMPLOYMENT OPPORTUNITY

A trend toward greater employment opportunities without discrimination because of race, creed or is noted in the years since 1944, International Labor Organizat finds, but additional measures promote equal treatment are rec mended.

The trend toward greater opp tunity for all workers reflects an e lution in public opinion, "but process has undoubtedly been fac tated by the more favorable empl ment situation which has existed many countries," according to a r ILO report. With more jobs availa fresh avenues for employment h been opened up for groups previou not fully utilized.

However, the ILO report propo "specific and positive measures rected toward eradicating discrimi tion." It urges "acceptance by eve one—governments, employers workers alike — of the fundame principle that each individual ha right to equality of opportunity treatment in employment matters that it is morally wrong to take action which limits this right beca

. . . race, sex, language, political opinion, national origin, social origin, etc." —*United Nations Review*

* * *

NCROACHING ON HE FIRST AMENDMENT

A warning that the wall of separation between church and state in the nited States "is becoming increasgly porous" is sounded by a group leading Reform Rabbis.

The commission on church and ate of the Central Conference of merican Rabbis asserted that "selom in the history of our nation has e wall of separation been subjected so many stresses."

The Commission noted a "rising de of popular sentiment" for putting ligion in the public schools. It recommended a thorough evaluation of e traditional position of the conferce on the issue of religion in the ublic schools.

The conference, at its sixty-eighth nual convention, adopted the report its commission reaffirming its suport of the principle of separation of urch and state as stated in the rst Amendment to the Constitution.

* * *

HE NATION'S EALTH EXPENDITURE

The total effort of the American ople to raise and maintain the preiling standard of health reaches an tlay of $13,000,000,000 annually, according to a survey report, "Corporate Contributions to National Health Agencies," prepared by the National Better Business Bureau.

The $13,000,000,000 covers all types of health spending, including hospital care, research, preventive medicine, sanitation, food and drug regulation, and public information, the report stated.

The report pointed out that the national health agencies (including 26 that cooperated in the survey) deal with these problems selectively.

* * *

U. S. ASKED TO AID YOUTH EXCHANGES

People-to-People Unit Also Calls for New Travel Rules to Spur projects

More Government assistance for young Americans traveling overseas on exchange programs was among a dozen recommendations made this month to promote world peace.

Leaders of American youth organizations and affiliated groups, representing a membership of 20,000,000 boys and girls, suggested also that the Government modify its immigration restrictions to facilitate exchange projects.

The recommendations were made by the Youth Committee of the People-to-People Foundation, established last fall at the suggestion of President Eisenhower. The committee is one of forty-two organized to de-

velop thousands of methods of people-to-people contacts through every avenue of communication.

At the foundation's inception President Eisenhower called upon the committee chairman to help create a climate in which governments could work more effectively for peace.

The youth leaders deplored a tendency of groups with international exchange programs under way to relate them only to their counterparts in foreign countries without the coordination of other groups.

The Rev. Thomas A. Carlin, assistant director of the youth department of the National Catholic Welfare Conference, said exchanges on professional levels brought persons who were more receptive and productive during their stay here than were student visitors who often took away misinformed impressions.

He emphasized a need to work with "tension groups" of other countries. Foreigners most interested in American racial or labor problems, for example, invariably have similar ones in their own countries, he said.

Sanford Solender of the National Jewish Welfare Board, stressed the teaching of youths to "respect the differences of other nations. Americans should bear in mind that other nations do not want the American way imposed on them.

* * *

WHO IS RIGHT?

Rev. G. Bromley Oxnam, Bishop of the Methodist Episcopal Church spoke last month in reference to the Foreign Service School of Georgetown University.

"It is natural, perhaps even proper that students trained by Jesuits in a Jesuit institution should graduate conditioned favorably to Vatican world policy."

He made the statement in commenting on the plans of American University, a Protestant institution supported largely by Methodists, to establish a new school of international service.

Bishop Oxnam also said that it was "not anti-Catholic to stress the fact that the Roman Catholic Church does not believe in religious liberty."

The Catholic Standard, Washington's Diocesan newspaper, commented in an editorial:

"The statement and its implications are a flagrant contradiction of the history of Georgetown and the Catholic Church in this country. * * * The Catholics * * * are proud of their * * * contributions to the cause of religious liberty in concert with their Protestant neighbors."

Fundamentalist Revival

BEHIND the methods and the message of Billy Graham, behind the revivalistic phenomenon which has just extended its lease on Madison Square Garden and emerged on national television, is a portentous development to which the nation's press and most of its churches are curiously blind. It is the attempted revival of fundamentalism as a major factor in Protestant life. The narrow and divisive creed which the churches rejected a generation ago is staging a comeback. Through skillful manipulation of means and persons, including a well publicized association with the President of the United States, fundamentalistic forces are now in position aggressively to exploit the churches. If their effort succeeds it will make mincemeat of the ecumenical movement, will divide congregations and denominations, will set back Protestant Christianity a half-century.

What may reasonably be expected to follow as consequences of the New York crusade? The post-history of the Graham meetings in London and Glasgow will not necessarily be repeated here. There the permanent results in conversions sustained, in churches quickened, in religious and moral concern deepened in the national life were pitifully incommensurate with the magnitude and success of the evangelistic campaign. Neither can we judge what may happen after New York by reference to post-campaign situations in Seattle, Nashville, Los Angeles or other places in the United States. New York is different.

New York is the center of power in American life. Power is expressed in many forms and through many channels. The achievement of the Graham campaign in securing the endorsement of the council of churches in that city opened access to a channel of official church life which had previously been closed. Henceforth New York will be cited as precedent for official endorsement wherever such mass evangelism is proposed. New York is the center of financial power, and the prominence of insurance and other kinds of financiers on the sponsoring committee points to future access to almost limitless funds. New York controls the web of communications in the United States, and the Graham advent on television points to future access to almost limitless audiences. In these and other ways the New York cam-

paign represents a major breakthrough.

What is wrong with that? somebody asks. Why should not the powers of this age be harnessed to the noblest of all tasks? Our answer is that they should be so harnessed, but that in this case they are taken captive by fundamentalism and so are incapable of achieving the ends Christians should seek. Scaled-up means are set to scaled-down ends. The historic Christian concern for evangelical outreach is being assigned to partisans whose interpretation of their aim leaves out our equally historic, equally Christian, equally evangelical concern for societies, institutions, cultures. There is always a question about which resources and techniques are to be *judged by* the gospel, instead of being used for its proclamation. But the present question is about the wholeness and integrity of the gospel to advertize which we suddenly find ourselves bending united powers. Protestants, rightly eager to let every opinion be heard, are letting themselves be identified with a discredited and disavowed version of Christianity.

Why is not this generally understood? What has come over us that we do not see what is happening before our eyes? Are so many words being spoken and written that we are simply being swept along on a tide of verbiage, oblivious of what has happened in the past, indifferent to where we are going? How has this state of social hypnosis been created and to what end is it being directed?

I

One way for us to get our bearings is to discern where we have been. The present generation should listen to men who suffered in the struggle and who remember too well the havoc wrought by the emergence of fundamentalism in the early decades of this century. This eccentric and comparatively modern creed used five articles as hooks with which to fasten itself to the churches. It presented them as a whole. To call any one of them in question, or even to interpret them in other than the language of Scripture, was to shatter the entire structure of the Christian faith as fundamentalism saw it. By its emphasis on these points and only on these points, fundamentalism twisted the whole gospel out of its historic proportions and context. It became a particularly incorrigible form of rationalism, closing the circle of its inflexible logic around God and shutting out every idea and every person that did not assent to its limited view.

The five doctrines of the fundamentalist creed are all espoused by Billy Graham and by organizations, associations and groupings with which he is identified. They are: (1)

the virgin birth of Jesus; (2) the infallible inerrancy of the Bible in every detail; (3) the resurrection of the physical body of Jesus and of the saints at the end of history; (4) the substitutionary blood atonement; and (5) the imminent return of Christ in person to establish his kingdom. Fundamentalism makes these points the test of orthodoxy, the essence of the Christian faith. They may not all be preached in every sermon, but they are never contradicted; and in the last analysis their establishment as the determinative doctrine to be held by the churches is the movement's most important objective. In view of what has been happening in the past few months, it is appropriate to remember that these points of doctrine were formulated and expounded in a series of booklets issued in 1912 and distributed free to all the ministers and seminary teachers in American Protestantism. The cost was borne by two wealthy laymen. The little books were entitled *The Fundamentals—a Treasury of Faith*. From this title the editor of a conservative Baptist paper gave the name "fundamentalism" to the whole movement. The acceptance of these five points was held to be essential to the whole structure of Christianity. They were not subject to interpretation, but must be held and preached in the literal form in which they appear, or are alleged to appear, in the Bible, every word of which is held to be divinely inspired and authoritative.

Fundamentalism had its great day in the 1920's when, under the leadership of William Jennings Bryan and the Rev. Clarence McCartney, it was able to force the resignation of Harry Emerson Fosdick from the pulpit of a New York Presbyterian Church. And again in the notorious Scopes trial in Tennessee, when it forced from the public school a young science teacher whom a court declared guilty of teaching evolution. Local churches were divided, the denominations were kept in a turmoil, new denominations were formed, the churches were unable with full vigor to grapple with the commanding tasks of service and evangelism—all because of the insistence by a fundamentalist minority upon the inclusion of the fundamentalist creed in the terms of church membership, or as a qualification for a minister, or as a *sine qua non* for cooperation with other churches or denominations.

II

The controversy finally quieted down, and the denominations have been relatively free from its divisive influence for the past two decades. This is chiefly due to the fact that the fundamentalists temporarily gave up hope of capturing the denominations

and drew off their supporters into organizations and institutions of their own. Now they have apparently decided that the time has come to break out of their isolation and to contend once more for the soul of American Protestantism. Fundamentalism suffered an ignominous defeat a generation ago, when it failed to capture a single major denomination. This time it has reasons for anticipating a different outcome.

The reasons include Billy Graham, an attractive and luminous national figure. They include a substantial institutional structure which was lacking in the 1920's. Across America fundamentalism has a considerable number of Bible colleges and theological seminaries. Most of them cannot qualify for accreditation, but they pour out a steady stream of sketchily prepared preachers and missionaries to proclaim the fundamentalist creed wherever they go. A network of periodicals presents with what plausibility their editors can muster the essentials of the faith as they see it. Fundamentalism's success in gaining radio and television time is daily illustrated by performances which depress the already low standards of both mediums.

Fundamentalism also has a larger potential than it had a generation ago because in the past 25 years several denominations of conservative background have emerged from the isolation of linguistic or national groupings into broad exposure to the currents of American religious life. Also, the present climate of superficial religiosity is favorable to fundamentalism's success in its second major effort. Finally, fundamentalism has in the National Association of Evangelicals and in the Billy Graham Evangelistic Association the over-all organization it needs to present its desires and demands when it addresses national institutions or audiences.

It is instructive to note that increasingly fundamentalism seeks to press the good word "evangelical" into its service. Having by its dogmatism made a once favorable term obnoxious, it is trying to appropriate a designation which is in better repute. This strategy cannot succeed for long, for the five points are still the core of the fundamentalist creed. True evangelicalism may not deny the validity of all these points, but it does deny that they and they alone are fundamental. It makes room in the fellowship of the church and in the preaching of the gospel for those who would push the location and interpretation of fundamentals in breadth and depth. This fundamentalism refuses to do. By changing its name to "evangelical" yet holding on to its unevangelical creed, fundamentalism unchurches the church. The

point may be lost on some Southern Baptists, but to most Protestants its schismatic and disruptive meaning is clear.

The organs and institutions of fundamentalism now find in Billy Graham a powerful symbol and champion for their cause. He is himself a fundamentalist, educated in a seminary of that creed, which recently recognized his continuing fidelity by giving him an honorary divinity degree. Members of his party regularly reassure suspicious fundamentalists that he is inflexibly faithful still to the "fundamentals." His preaching at no point crosses the fundamentalist line, although he carefully omits any reference to its militant motivation. As an evangelist claiming the sponsorship of a wide variety of denominations, however, he assumes that he can preach against sin, call men to faith as well as to repentance and offer the grace and forgiveness of God through Christ without reference to the "fundamentals" of the Christian faith, except as one is implied in his frequently repeated "the Bible says." There is a peculiar mental, if not ethical, twist in this procedure. One might suppose that it is tolerated only because the evangelist knows that if he preaches what he holds to be fundamentals his crusade will be disrupted overnight. Strange evangelistic relegation of "fundamentals," but if it helps the crusade get by, the fundamentalists will have no trouble proving, shortly thereafter, who has really moved in.

III

This is serious enough. But of far greater consequence is the acquiescence of evangelical churchmen to high-pressure mass evangelism even though they do not believe in it. At the worst they cooperate because they lack courage to stand up against the powerful coercions of conformity applied in behalf of religion. At the best they cooperate because they seek the good end of building the church by using the dubious means, as they and we see them, employed by mass evangelism. They seek cheap and easy solutions; what they get will prove no bargain.

Churchmen who know that fundamentalism is out to exploit the churches but who think they can outsmart it and exploit fundamentalism in behalf of honest evangelical ends are in for shattering disillusionment. They may finally realize that by going for a short-cut crash program of fundamentalist revivalism, they have helped to blight the really promising and healthy growth of the churches which came after World War II. Beyond that, they and the churches will be fortunate indeed if they do not reap a harvest of confusion, division and paralyzing controversy as the

seeds now being sown by diligent fundamentalists come to fruition. Certain pro-tem ecumenics may take the biggest fall yet out of long-term ecumenics.

Fundamentalism as doctrine and revivalism as method were out of date and irrelevant to the real needs of the churches and the nation in 1917 when Billy Sunday held the last great revival in New York. They are even more outmoded and irrelevant in 1957 when Billy Graham addresses the same city with essentially the same message. In both cases real tragedy does not lie with the evangelists, who obey their calling as they receive it with ability, devotion and faith. It lies rather in the fact that the churches and their leaders proclaim their own intellectual and spiritual bankruptcy in pretending for the sake of an immediate questionable gain, that what is going on in the Garden helps in any very important way the ceaseless effort of the infinite God to save men by winning them to last reconciliation with himself and by helping them to grow in grace in the fellowship of the churches and in service to each other.

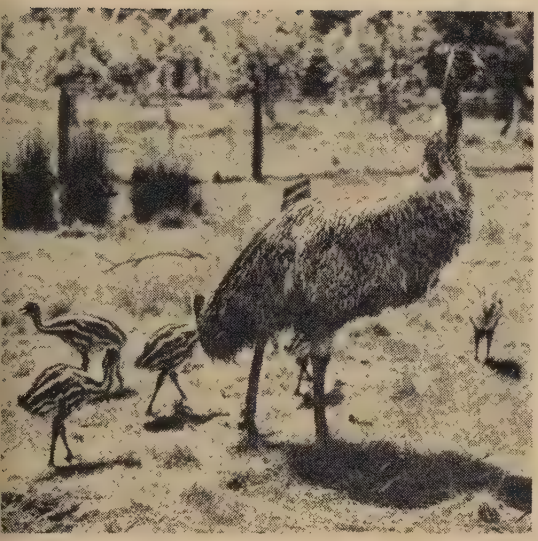
—*The Christian Century*

GREETING

We men of earth have here the stuff
Of Paradise. We have enough!
We need no other things to build
The stairs into the Unfulfilled—
No other ivory for the doors,
No other marble for the floors,
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every day—
Here on the common human way
Is all the busy gods would take
To build a heaven, to mold and make
New Edens. Ours the stuff sublime
To build eternity in time!

Edwin Markham



The Emu

The National Bird Of Australia

Anna Verona Dorris

HOW WOULD you like to have an emu for a pet? Next to the ostrich the emu is the largest living bird, standing about five feet in height. Scientists say that the emu is also the most primitive of all living birds, being closely akin to the gigantic "moas" which once roamed the plains of New Zealand. Their nearest living relative, however, is that funny little wingless bird, the Kiwi, found in New Zealand today. It is said that the giant "moa" became extinct in comparatively recent times. When the English colonists first came to New Zealand the plains were still strewn with the immense bones of these giant birds and even eggs and feathers were found preserved in surface deposits. While visiting the Auckland museum I saw one of these giant "moas" which scientists had reconstructed from the bones found and it actually stood ten feet high. Its enormous size is almost terrifying. It surely belonged to that fabled world of giants and harpies.

What a curious bird this emu is! Like its ancient ancestor, if such it was, and its funny little cousin the "kiwi," it looks so helpless, so unfinished. Can you imagine a poor bird without wings or even a feathered tail? How pathetic! Why should some birds be created without wings? Surely old mother nature

"slipped a cog" here! It always seemed to me the unsurpassed joy of being a bird was to spread its wings and soar high among the tree tops far from the lumbering creatures that must tread the surface of this lowly earth. But here in these far-off topsy turvy lands are wingless birds, surely deprived of their natural birthright.

But the Australians today have made compensation to this unfortunate emu to a very large extent by crowning this wingless creature the national bird of their country and giving it an honored place in their coat-of-arms beside the native kangaroo. Like the kangaroos, the emu once formed a characteristic part of the Australian landscape but today are found only in the interior, well away from the settled areas.

Unlike the ostrich the emus have three toes on each foot and instead of the beautiful fluffy plumes, its neck and body are completely covered with stringy hair-like feathers of a light brown or blackish color, mottled with gray.

There are two surviving species. The more slender spotted emus of Western Australia have stringy feathers barred with white and gray. Emus roam about in small groups in the open or sparsely wooded plains. They live chiefly upon fruits, seeds, roots and herbage. The female lays from six to nine eggs of a beautiful dark green color in a crude nest—just a shallow hole in the earth lined with grass and bark. The unusual father bird guards the eggs and takes full charge of the hatching and rearing of the young. How fortunate is mother emu!

Emus have long thick legs and can run very swiftly and if antagonized will defend themselves with their strong legs and sharp beaks, but it is said they are easily domesticated and make interesting pets.

RELIGION is as necessary to reason as reason is to religion. The one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to; and well has it been said, that if there had been no God, mankind would have been obliged to imagine one.

—George Washington

THE CHALLENGE OF THE DAY

Salvador de Madariaga

THE TWENTIETH century has brought two movements of extraordinary magnitude: on the one hand, a leap ahead in the scientific and technical domination of mankind over matter which reduces the advances of the past century to almost insignificant proportions; on the other hand, a gradual simplification of international tensions which tends to reduce the formerly intricate and complex international politics to a simple duel between two groups captained by two colossi.

At first glance these two movements appear to be mutually independent. But basically they are merely two aspects of the same phenomenon: the gradual evolution of humanity toward a full awareness of itself in relation to the universe. Seen in this way, the totality of present conflicts takes on a vigorous and dramatic outline. Humanity confronts a challenge of destiny. If we fail to meet this challenge, the mere potency of our own arms, wielded by our unworthy hands, will fatally destroy us. But if we realize that the era of the hydrogen bomb must perforce be an era of supranational reason, then we will enter into a new period in our evolution toward a full awareness of our existence as human beings.

Up to now the signs are not favorable. The human world is divided by an abyss which separates two ways of life and of understanding life: the first takes as its solution a return to the most barbarous ways of the blackest eras; whereas the other, by infusing life with good will, even nobility of feeling, is still far from the visonary summit necessary for fulfilling the tasks of the day. Should we try to elevate ourselves above this abyss in order to see things with the perspective of a long-range human evolution, we could summarize our observations as follows:

Man's evolution is the spearhead of the evolution of life, which began when physical evolution was already well underway on the planet. Now evolution of life brought to the earth a principle and a tendency diametrically opposed to the tendency which rules physical evolution. In reality, evolution of matter always tends toward disintegration, pulverization, equalization. Mountains disappear, worn away by the wind, the rain and the sun; rivers and oceans replenish themselves; temperatures tend to become equalized, and with the passage

of time all ends up in the dead equality of grains of sand, all identical, all sterile.

But life, on the other hand, activates an evolution which is exactly the contrary. The initial cell becomes constantly more complicated and gives rise to amoeba, lichen, plants, animals, mankind. And thus, from the most elemental cells to the sublimity of the Sistine Chapel or the Ninth Symphony, life becomes constantly more noble, more complex, more independent of direct physical needs, more original, creative, varied.

This is the challenge of the day. There are those who would reduce us to equality: like the identical grains of sand in the desert. Communism leads onto this road, but also certain misguided forms of equalitarian socialism. Thus the guides and leaders of this political school would reduce humanity to the level of the mineral kingdom. Their eyes do not discern the true law of human evolution.

On the other hand, the nationalists. These would bring humanity to the level of the herd. For them, the nation is as a herd of elephants, buffalos or giraffes; and they of course cannot succeed in raising themselves above the interests and ability of the animals of their class. They are not as reactionary as are the communists, because they would not go so far as to reduce humanity to a desert of grains of sand; but they would take it backward to the level of the animals.

So the challenge of the day consists in obliging mankind to renounce the dream of an equality of death and the nightmare of a nationalism of the virgin forest, so as to elevate itself to the idea of an organized humanity, conscious of its common spirit, constituted in federations of free collectivities capable of cooperation in peace and freedom.

—*Iberica for a Free Spain*

NATURE GIVES UP her innermost secrets and imparts TRUE WISDOM only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. —H. P. Blavatsky

FROM THE STORYTELLER

Bird And Butterfly*

C. Pfoundes

Member Royal United Service Institution and Corresponding Member, Geographical Society, Tokio (Yedo), Japan, 1888.

A BIRD accosted a butterfly, saying: 'Resplendent though your appearance now is. with gorgeous outspread flowers, just consider the fact that it is not so very many days that have passed away since you were a lowly, creeping thing, aimlessly crawling along, in your tortuous way, amongst the weeds of the field, growing somewhat, but changing a little, powerless to roam afar, as we now do, although in time you were capable of clinging to the stalks of herbs, and then clamboring up till you became a chrysalis, and then developed into a beautiful butterfly vain of the brilliant wings that enable you to flit about the blossoms, revelling in their perfumes, enjoying their lovely colored petals, and regaling yourself on their nectar. Compare the luxuriousness and freedom of your present existence with the ignoble and miserable past. Meditate well upon this lesson on the vanities and frivolities of this transitory existence.

"As regards myself," continued the bird, "I am but a tiny bird, 'tis true. I have legs and also wings, and, like you, can roam afar at pleasure, or alight at will and rest.

"Alas! though, has it not been said, from time immemorial, that when the winter season approaches, the waters of the ocean will overwhelm such as I, and be destroyed, as a bird, but reincarnated as a humble cockle, heedless of stormy winds and waves. (This is in reference to the

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* NOTE BY TRANSLATOR.—This story is a characteristic example of a very numerous class of folk tale, in which natural objects, inanimate and animate, have the faculties of reason and speech attributed to them, forming a vehicle for the illustration of the abstruse teachings of ancient wisdom, and modern adaptations thereof, specially as regards psychological subjects. Oriental-Indian Sanskrit and Pali, etc., passing further eastward and becoming incorporated with the indigenous Cultus, have been preserved to us, although obliterated in the land of their origin.

Legend about the punishment of birds that devour insects, and are condemned to lowlier existences in expiation of the great sin of destroying any living thing, as such might embody the spirit to be again reincarnated, of some former being of higher existence, perhaps human).

"Observe a cockle, it is without eyes or nose, hands or feet; it carries a shell to protect its frail body. True that it possesses a tongue that it may protrude, but it cannot taste food with it. It can only roll about in the waters at their mercy, or burrow in the sands of the sea-shore, upon which it may be tossed by the surf, in the chilly winter.

"Alas! to think of this. Oh! had I never been born otherwise than as a cockle, I should ever feel and think only as such, oblivious of a better state, a happier existence. As a cockle, I would have ever been conscious only of the ebb and flow of tides, over the sands in which I grovelled, growing fat or lean, as the season and the tides affected me, the lowly, grosser, simpler needs of a cockle's life, unconscious of and indifferent to all else. But having been once born a bird, accustomed to soar over hills, and fly amongst the trees of the forest, flit about the trees and gardens, joyous and free, thus condemned to such a future state, what is there for me to do? And why should I be humbled by being transformed into such an abject creature, whilst you, a butterfly, have been exalted from so mean and despicable an origin?

"This contrasted inequality arouses most sad thoughts that move me to weeping beyond all power of restraint."

The butterfly, which had patiently listened to all the bird had said, then replied:

"There is no cause why you should grieve, nor is there any reason in our repining, or reproaching each other. Have not all things a similar origin? —that you should be assigned such a fate, or I transformed to my present state, is not of our own will. Although from a lowly, crawling thing I have become a butterfly, I have no knowledge of the change, nor do I remember anything of my previous life, no reminiscences of the time when I was but a creeping thing. When, however, I reflect upon what you said about my prior existence, I cannot but perceive now that then I must have felt, and acted, and thought, only as a caterpillar, and not as I do now, as a butterfly.

"It is related of a venerable sage of olden time, that he dreamed of being a butterfly, fluttering about utterly unconscious of his human existence, but when the dream faded away, he returned to the conscious

ness of his own existence. Now let me ask, did the ancient sage dream he was a butterfly, or did a butterfly dream it was a human being; which was the dreamer? Such, indeed, was the wise one's reasoning.

"When you, little bird, become transformed, in the winter season, from a bird to be a cockle, you will be unconscious of the changes of the elements, of the heavens, clouds, winds, and will have no anxieties; you will be beneath the waters. All former existence will be forgotten to you then; you will be as if wrapt in slumber, or as one who is intoxicated. When a cockle, you will think and feel only as a cockle—the feelings of a sparrow will be unknown—susceptible only to the wintry chill amidst the waters. When the body is transformed, the spirit also is re-incarnated, to suit the changed conditions of the new corporeal state. With a sparrow's form you have a sparrow's soul, with a cockle, you will have a cockle's soul.

"In olden time there was an aged person who lay sick unto death; and a priest approached, and commenced reciting the prayers for the dying, but the aged one opened his eyes, looked surprised, and spoke thus to the priest, who was thereby greatly astonished: 'Myriads of things originated in nothingness, and unto nothingness will all things return. The teachings of an existence, prolonged hereafter, were all false doctrine.' (*i.e.* Of transmigration, reincarnation, and transformation.)

"The priest in reply, said: 'Ten thousand to one though the chances may be that it is so (*i.e.* immortality), therefore would it not be best to prepare for any eventualities, and offer up prayers.'

"The aged one expressed dissent, and said: 'For example, even were I convinced that my spirit would be re-incarnated, yet would I have no anxiety. Can you remember when you yet rested in your mother's womb, or have you any recollection of your birth? And what were your thoughts and feelings then?'

"Now the priest became exasperated at his own inability to adequately reply to the venerable one's arguments, but declared, 'that no one could recall such experiences,' not even the aged person himself.

"The venerable one then retorted that most assuredly he had no such remembrances, therefore, if we cannot recall such very recent experiences of the present existence, how can it be possible to be conscious of long previous existences? Therefore,

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A scrap of Folk Lore of the Extreme Orient, rendered from the **Sinico-Nihonese** vernacular original of **Itszu-saichosan no Inaka Zoshi no Suzumi Cho no Henkwa.**

we must accept as conclusive the fact that transformations of the body, and transmigrations or re-incarnations of the soul, occur, be it insect, animal, or human; according to the corporeal conditions of existence, so will be the spiritual embodiment the previous existence a blank in the memory of the succeeding state, will be but as a dream, the others also but as dreams.

"The unknown future should not be so foolishly permitted to disturb the tranquility of the soul now, when the duty was alone to think of death, and to expire—thus to attain in its entirety, bliss, absorption into the divine essence; spiritual Karma, Nirvana.

"The priest, incompetent to continue the argument, now departed, leaving the aged one to die in peace unmolested further.

"Besides," continued the butterfly, still addressing the little bird, "are there not herbs that are changed into living things, grasses that decay and become fireflies? and consider whether such things have any consciousness of a former existence. What misdeeds have they been guilty of in former existence, to be still condemned to a continuance thereof in some other form, for what can they be held accountable?

"No it is not so, for the great principles of nature do but combine giving form and life to all things, speech or silence, rest or movement are all thereby equally attainable. Whenever enduring aethereal spirit departs from its corporeal environment, then there is death to the body, whilst the substance retains the spirit there may be joy, or sorrow, love, or hatred, all the good or evil passions and senses; but with death *all* vanish. There is no reason that aught should remain.

"Fire will burn, if supplied with fuel; but when all the fuel is consumed the fire expires of itself, even the smoke and heat soon cease to exist. The fire is extinguished for lack of fuel; but whence does it go?

"If you take metal and stone, and strike one upon the other, you produce fire, which you may utilize; but is this the self-same fire that has become concealed in the metal and the stone? Meditate deeply upon all this, for no language can elucidate it."

Hereupon the sparrow, angered at the ability of the butterfly, and unequal to the argument, pounced down upon the butterfly and destroyed it; then a hawk, that had been watching, sailed down on the little bird, killed and devoured it. Where are these now? Of the bird, but a few soiled and torn feathers remain; of the butterfly, mutilated wings, their

glorious colors obliterated. And their souls, to where have they betaken themselves? Where, indeed! !

—Lucifer

Letters Of Appreciation

Paris, France

"NEW OUTLOOK reaches us regularly; may we congratulate you on a very fine publication, which we take pleasure in reading."

Georges Fradier, Editor, UNESCO Features

Walnut Creek, Calif.

"Your magazine the best out, and getting better. We love it."

Mrs. Charlotte Sicard

Honolulu, Hawaii

"The NEW OUTLOOK certainly has made wonderful progress. Not only the articles are very interesting and thought provoking, but the entire get-up of the magazine—the cover, the paper and the type are of such quality that one won't desire anything more. I must compliment you for the work which you are doing for the cause of humanity."

G. J. Watumull

Salem, Oregon

"Thank you for putting out a fine magazine! It's dedication to all aspects of Truth has a 'gentling' effect on arrogant minds. Best wishes!"

Alice S. German

Beresford, South Dakota

"Yours is a real jewel among publications, and I thank you every time I read, or re-read, an article in NEW OUTLOOK.

Mildred Irwin Peterson

Book Reviews

ALBERT CROISSAN

TOWARDS A SCIENCE OF PEACE

By Theo. F. Lentz, Bookman Associates Inc., New York, $3.00.

This is a challenging book, just two years old, written in English and published in New York.

The challenges are fundamental to our concepts of Science and Peace in this dynamic age, where mankind hovers with critical indecision between sanity and suicide. Professor Lentz's pragmatic optimism is so logically threaded together with his firm faith that mankind has both the power and the means to preserve society, and lead it progressively to higher levels by means of the scientific method applied to the knowledge and requirements of human relations, that these vital arguments cannot be left to remain inert letterpress between the bindings of their nearly two hundred pages, nor can they be restricted to the language of their authorship—widespread though English may be.

This Scientific Age is popularly looked upon as a quest for knowledge of the physical order, which, by using the sum of human experience, projects each discovery stage to a further quest for power. The operation of man's intelligence at its most intense and efficient level accelerates the rate of such discovery and cumulates both knowledge and power to a dangerous degree for a human society which has a totally inadequate conception of the relevance of this gross power to the preservation of itself as expressed at the highest levels of the social order.

But Science as a whole can state much more than discoveries in the physical order and can be made to do more by free intelligence channeled into the field of human relations. Such intelligence can be dedicated to the progressive solution of the problem of human conflict as an evil of society and the scientific method thus employed would become the tool whereby the real problem of peace would become a real quest for truth.

Our present aggregate knowledge of physical science has invested us

ith so much gross power and pro-ortionate danger that when pur-oses collide we risk, not merely rustration of a group but annihila-ion of peoples and their cultures, or the culture of war is immorally ndiscriminate.

So the problem of peace is "How an we survive?"

Professor Lentz reviews the stages f method by which we have arrived t our success in becoming extremely dedicated to death;" diagnoses the nertia and silence which express the ragic ignorance of our own igno-ance in the science of Human Rela-ons; challenges Democracy to be-ome alert to the critical urgency of e-ordering scientific enquiry and aking it, with enterprise, vision and ourage, a quest for human integra-on, unity and harmony in an ever nortening time.

The basic change must come rough attitude and motive in order o direct the intelligence to resolve man's fear of his own fears" and elp man's will to substitute a moral ptimism in which peace can grow or the Marriage of Sanctity and cience is essential to Survival.

This quest of Science for Peace ust exact a total service of peoples ll over the world—not less than 1% f the population—and time is press-ng hard, for the further science has one, the faster it goes, and the method of the social scientists must accelerate with relative rapidity both in manpower and priority of claim for manpower.

It is computed that 250,000 work-ed on the atomic bomb. For this there was no economic blockade and if a national Government can em-ploy 10,000,000 of its peoples at a cost of 50,000,000,000 dollars on defense, this social expenditure can be diverted in enlightened self inter-est to the payment of *Peace* instead of *War* wages. By what organization can the work proceed? The National Governments through Peace Minis-tries, UNESCO, non-Governmental Organizations—and here the WILPF has the distinction of being listed—Universities and Colleges, Semi-com-mercial Research Concerns or Foun-dations—these are a few of the so-cially organized groups through which the terrific task of the Scien-tific Research for Peace can be under-taken if there is an effective Division of Labor for the questioning, curi-osity, observation, prediction, colla-tion and relevance of answers dealing with the greatest quest of all time.

Professor Lentz takes us hurtling over the field of action whereby we exchange conflict for co-operation by establishing reciprocity of atti-tude towards sane human relation-ships in a world order.

He sees the quest for Truth as a quest for Life; he believes—and his readers will have been lifted by the power of his faith as expressed here—that scientific curiosity, worked out on a world scale plan for the social order, will merge with love of mankind.

In his great belief he starts on search for pioneers, for man powe and for money; and he invites eve practical idealist to come into grou action as the nucleus of a scientif staff forming the grass-roots of world wide society.

—*H. R. Walmesley, Pax Et Libert*

FREEDOM OF JUDGMENT can be attained only when we learn to estimate an individual according to his own ability and character. Then we shall find, if we were to select the best of mankind, that all races and all nationalities would be represented. Then we shall treasure and cultivate the variety of forms that human thought and activity has taken, and abhor, as leading to complete stagnation, all attempts to impress one pattern of thought upon whole nations or even upon the whole world. —Franz Boas